

श्रीमद्भगवद्गीता भाष्यम्



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श्रीमद्भगवद्गीता भाष्यम्

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Chapter 07

In the last class we completed the sixth chapter of the भगवद्गीता, and now we have to enter into the seventh chapter. In our मूलम् class I had talked about the classification of the entire भगवद्गीता into three षट्कम्. षट्कम् means a group of six chapters. The first six chapters constitute the प्रथम षट्कम्, the second six chapters from the seventh to the twelfth constitute the मध्यम षट्कम् and the third six chapters from the thirteenth to the eighteenth constitute the चरम or अन्तिम षट्कम्.

शङ्कराचार्य doesn't deal with this topic prominently, he doesn't mention the षट्क त्रयम् in his भाष्यम् but all other commentators and subcommentators make this division prominent. This division has been made because in each षट्कम् we can see certain topics are dealt along with तात्पर्यम् and because of this topic wise difference the षट्क त्रयम् has been talked about. In my मूलम् class I have elaborately dealt with the topics of षट्क त्रयम् and I assume that all the भाष्यम् students or मूलम् students also and I have been repeatedly emphasizing and I will emphasize once again the भाष्यम् should never be studied without the study of the मूलम् from the गुरु. मूलम् study should be done first and then भाष्यम् study has to be done – whether it is गीता भाष्यम् or उपनिषद् भाष्यम्. And if there are

students here who are coming only to the भाष्यम् class, I will very strongly recommend that they should listen to मूलम् classes also at least parallelly. Without listening to the मूलम् classes listening to भाष्यम् alone can create problem. Therefore I am assuming that all the students here have heard the गीता मूलम् classes. And in the मूलम् class I have dealt with the षट्क ऋयम् and in each षट्कम् I have talked about three topics. So total nine topics are dealt with in गीता, I have explained in मूलम् classes. And since I am assuming that you are familiar with those nine topics, I am not going to deal with that in the भाष्यम् class. Now we will enter into the introductory भाष्यम् for the seventh chapter.

‘योगिनामपि सर्वेषां मद्गतेनान्तरात्मना । श्रद्धावान्भजते यः मां सः
मे युक्ततमो मतः’ [गीता ६-४७] इति प्रङ्गबीजम् उपन्यस्य, रघुयम्
एव ‘ईटशं मदीयं तत्त्वम् एवं मद्गतान्तरात्मा र्ह्यात्’ इति एतत्
विवक्षुः ॥

श्रीभगवानुवाच ।

शङ्कराचार्य is first quoting the last verse of the sixth chapter, in which Lord कृष्ण has mentioned that among the various meditators योगिनाम् means द्यायिनाम्, those people who do ईश्वर द्यानम् are superior to those people who meditate upon various देवतास. There are countless आधिष्ठान देवतास and there are many people who meditate upon various आधिष्ठान देवतास, who are अपूर्ण देवतास and who are only जीव's in exalted position. Thus देवता द्यान कर्ता's are there and there are some intelligent people who do not take to various अपूर्ण देवता द्यानम् but those who take to पूर्ण ईश्वर द्यानम्. And those who

practice पूर्ण ईश्वर ध्यानम् are superior to those who practice अपूर्ण देवता ध्यानम्. This is how Lord कृष्ण concluded the sixth chapter, glorifying पूर्ण ईश्वर ध्यानम्.

And the same topic he has indicated as the end of the fifth chapter also. If you look at the last लोक of the fifth chapter, there कृष्ण had said

ओक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ गीता ५-२४ ॥

कृष्ण has mentioned पूर्ण ईश्वर. Thus at the end of the fifth chapter and at the end of the sixth chapter कृष्ण is referring to पूर्ण ईश्वर without explaining who that पूर्ण ईश्वर is. In the second chapter, fourth chapter, etc., कृष्ण has talked about the आत्मा which is different from the body, देह व्यतिरिक्त आत्मा has been talked about in the second chapter, fourth chapter and fifth chapter, etc., but who is the पूर्ण ईश्वर कृष्ण has not discussed in the प्रथम षट्कम्. But without discussing what that पूर्ण ईश्वर is कृष्ण is mentioning that the meditation on पूर्ण ईश्वर is great. So naturally the listener will have this question. कृष्ण is glorifying पूर्ण ईश्वर ध्यानम् without explaining who is that पूर्ण ईश्वर. Therefore naturally प्रश्ना will come. प्रश्ना means question. Two questions will come. What are those two questions?

- 1) Who is पूर्ण ईश्वर?
- 2) And how to practice पूर्ण ईश्वर ध्यानम्?

पूर्ण ईश्वर कः? पूर्ण ईश्वर ध्यानम् किम्? These two questions will naturally come to a listener and अर्जुन also may get this question.

And अर्जुन doesn't ask this question. Even though अर्जुन doesn't ask these two questions viz., पूर्ण ईश्वर कः? पूर्ण ईश्वर ध्यानम् किम्? Even though अर्जुन doesn't ask these two questions कृष्ण being a fantastic teacher, He imagines the possible questions from the intelligent student like you all. He imagines those two questions and कृष्ण Himself voluntarily answers those two questions in the following six chapters from seventh to twelfth chapters. All these six chapter constituting the मध्यम षट्कम् is an answer to two possible questions पूर्ण ईश्वर कः? पूर्ण ईश्वर ध्यानम् किम्?

And why does this question come, because at the end of the sixth chapter कृष्ण has glorified पूर्ण ईश्वर meditator as superior to अपूर्ण देवता ध्यानम्. Circumambulating आज्जनेय in the temple of राम. So many people go to राम temple and go round and round around आज्जनेय who is on the pillar leaving out the पूर्णराम who is in the गर्भगृह. If आज्जनेय has got some blessing power, that आज्जनेय's power comes from Lord श्री राम. आज्जनेय doesn't have any glory but he goes on saying हरे राम or सीता राम, why cannot the devotees directly go to श्री राम? Many don't understand what is अपूर्ण देवता and पूर्ण ईश्वर. So we have to go to राम, हनुमान must inspire us to go to राम, sticking to हनुमान is unwise approach, हनुमान must inspire us to go राम. That is called wisdom. हनुमान is अपूर्ण देवता and राम is पूर्ण ईश्वर. And who is that राम? Who is that कृष्ण? Who is पूर्ण ईश्वर? That is the topic of the following six chapters. Therefore शङ्कराचार्य says इति – in this manner. In which manner? Through the last verse of the sixth chapter, प्रञ्जनीजम् उपन्यस्य – Lord कृष्ण has presented a लोक which triggers

two questions. So कृष्ण has presented question triggering verse. प्र॒ञ्जनीजम् means question triggering verse. Question triggering for a thinking student. For a thinking student a बीजम् (seed) for asking the following two questions. And स्वयम् एव – कृष्ण Himself, इति एतत् विवक्षुः – wants to answer also, विवक्षुः comes later, विवक्षुः means कृष्ण Himself wants to answer those two questions. And what are those two questions? What is पूर्ण ईश्वर? And what is his meditation? And what is the answer कृष्ण gives? 'ईशं मदीयं तत्वम्' – which is the answer to the first question. ईशम् – this is My स्वरूपम्. This is My स्वरूपम्. 'My' means पूर्ण ईश्वर स्वरूपम् is the following six chapters. What is going to be the discussion? पराप्रकृति plus आपराप्रकृति is equal to पूर्ण ईश्वर. So ईशम् means परा-आपरा प्रकृति द्वयम् is My nature. Thus कृष्ण is going to answer if only you patiently study the seventh chapter. This is the answer to the first question. After तत्वम् you have to put a semicolon. Then the answer to the second question is 'एवं मद्गतान्तरात्मा स्यात्' – in the following manner one should fix the mind upon God. एवम् means in the following manner. In the follower means as discussed in the seventh chapter to twelfth chapter. So ईशम् refers to the six chapters and एवम् refers to six chapters, in the following manner, मद्गत-अन्तरात्मा, अन्तरात्मा means mind and मद्गत means is fixed on भगवान्. So you should practice पूर्ण ईश्वर द्यानम् in the manner as described in the following six chapters which is the answer to the second questions. So एवम् onwards upto स्यात् is within inverted comma. इति – in this manner, एतत् विवक्षुः – कृष्ण is going to answer these two important questions. Therefore श्री भगवान् उवाच – भगवान्

voluntarily starts the seventh chapter. कृष्ण did not know whether अर्जुन has any interest or not. He decided and goes on. The proof that अर्जुन is interested is he has not walked out. Therefore कृष्ण assumes. Now we will enter the श्लोक, very important foundation श्लोक for the following six chapters. This is a महा foundation for the six chapters commencing from seventh to twelfth chapter. We will read.

Verse 07-01

मर्यासत्कमनाः पार्थ योगं युञ्जन्मदाश्रयः ।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ गीता ७-१ ॥

First I will give you gist of the श्लोक. It is a very important श्लोक. In the first half कृष्ण defines a spiritual seeker. ‘Who is a spiritual seeker?’ definition He gives. The definition consists of three descriptions.

1) **मर्यासत्कमनाः** – he is interested in पूर्ण ईश्वर. So the first description of a spiritual seeker is that he is no more interested in अपूर्ण पुरुषार्थ, अपूर्ण धर्म, अपूर्ण अर्थ, अपूर्ण काम, अपूर्ण देवता, anything अपूर्णम् he is not interested in and he has fixed his goal in पूर्ण ईश्वर. That is my top priority. He has got नित्य-अनित्य-वस्तु विवेकः and he is a मुमुक्षु. A spiritual seeker is interested in पूर्ण ईश्वर.

2) The second description is **मत् आश्रयः**. For attaining the पूर्ण ईश्वर he is depending upon, he is taking the support of पूर्ण ईश्वर. He wants to attain the पूर्ण ईश्वर and for attaining the पूर्ण ईश्वर he takes the support of पूर्ण ईश्वर. So through पूर्ण ईश्वर's support one has to attain the पूर्ण ईश्वर. Therefore the means is

also પૂર્ણ ઈશ્વર and the end is also પૂર્ણ ઈશ્વર. અવન્ અનુલાલે અવન્ તાં વજાંસ્કી (શિવપુરાણમ्), અવનેન અટેય વેળણુંમ {અવન્ અરુલાલે અવન્ તાલુ વણઙ્ગિ (શિવપુરાણમ्) અવને અડૈય વેણુંમ, It is through His grace alone that we bow down to His feet and attain Him}. So પૂર્ણ ઈશ્વર is the આશ્રયઃ for him. This is the second description.

3) The third description is યોગમ् યુજ્જન્ – he put forth the appropriate effort for reaching the God. યોગમ् means appropriate effort. યુજ્જન્ means the one who puts forth, the one who invests, the one who practices, યોગમ् appropriate spiritual સાધન. Here યોગ is a generic word to include all the spiritual સાધનાં, કર્મયોગાં at the initial level, the ઉપાસનયોગ in the intermediary level and જ્ઞાનયોગાં at the culmination level. that at the appropriate stage appropriate યોગ he wants to practice. That means he doesn't say everything is ભગવાન્સ will, that whenever He wishes let Him give મોક્ષા; he doesn't reject the freewill. Many religious people reject freewill saying that 'everything ભગવાન્ only does, when ભગવાન્ wants to give મોક્ષા He will give મોક્ષા, my job is પ્રપત્તિ, શરણાગતિ at the feet of someone'. They do not want to do anything. We appreciate શરણાગતિ but we say શરણાગતિ is not dropping responsibility. શરણાગતિ doesn't replace responsibility. શરણાગતિ enhances the power of responsibility. Thus in the મૂલમ् class I had said યોગમ् યુજ્જન્ refers to પ્રયત્નાં and સત્ આશ્રયઃ refers to પ્રસાદઃ. ઈશ્વર's grace is required and our efforts are also required. Effort plus grace is equal to success. Effort minus grace is unsuccessful, grace minus effort is also unsuccessful only.

Thus what are the three description of a spiritual seekers? ईश्वर is the goal, ईश्वर is the path and appropriate effort. The one who has got ईश्वर as the goal and one who has got ईश्वर Himself as the path, and the one who puts forth appropriate effort – all these three put together defines a spiritual seeker. This is the first half of the ग्लोक.

In the second half the प्रयोजनम्, the फलम् is pointed out. If a spiritual seeker has got these three components success is definite. What is success? समग्रम् माम् यथा ज्ञास्यसि – he will come to discover पूर्ण ईश्वर. समग्रम् means पूर्ण, ज्ञास्यसि means he will discover पूर्ण ईश्वर. What do you mean by पूर्ण ईश्वर? परा प्रकृति plus अपरा प्रकृति is equal to पूर्ण ईश्वर. In वेदान्त language ब्रह्मन् plus माया is equal to पूर्ण ईश्वर. Both have to be comprehended clearly. So समग्रम् माम् यथा ज्ञास्यसि – he will discover पूर्ण ईश्वर. And the discovery of पूर्ण ईश्वर is equal to attainment of पूर्ण ईश्वर. ईश्वर ज्ञानम् एव ईश्वर प्राप्तिः. In विशिष्टाद्वैतम् ईश्वर ज्ञानम् and ईश्वर प्राप्ति are not identical. You have to gain ईश्वर ज्ञानम् in this जन्म and you have to worship, ध्यानम्, etc., thereafter after death you will go through शुक्ल गति and go to वैकुण्ठ and attain ईश्वर. ईश्वर ज्ञानम् and ईश्वर प्राप्ति are two separate things, not only spatially separate but timewise also separate in विशिष्टाद्वैतम्. Whereas in अद्वैतम् ईश्वर ज्ञानम् एव ईश्वर प्राप्ति,

ब्रह्मविदाज्ञोति परम् । ॥ तौतिरीयोपनिषद् २-१-१ ॥

And therefore ज्ञास्यसि is equal to प्रास्यसि. अर्जुन being a true spiritual seeker you will discover Me and you will attain Me.

And what are the chances of success? What is the percentage of success? कृष्ण says असंशयम् – definitely you will discover and attain Me by being a spiritual seeker endowed with these three descriptions – मयि आसक्त-मनाः: you should be, मत् आश्रयः: you should be and योगम् युज्जन् you should be.

And naturally you are curious to know how will all this happen? It is nice to listen to, how is it possible? If you have that curiosity शृणु – I am going to tell. Allow me to speak. This is the gist of the श्लोक. Now we will go to the भाष्यम्.

मयि वक्ष्यमाणविशेषणे परमेश्वरे आसक्तं मनः यस्य सः मयि आसक्त-मनाःः, हे पार्थ, योगं युज्जन् मनःसमाधानं कुर्वन्, मत् आश्रयः अहम् एव परमेश्वरः आश्रयः यस्य सः मदाश्रयः ।

So **मयि आसक्त-मनाः**, is the first word, शङ्कराचार्य explains that. **मयि** literally means in me. When कृष्ण is referring to Himself as कृष्ण, according to the context we have to take the appropriate meaning, sometimes कृष्ण will refer to Himself as an अवतार with a date of birth and a date of श्वर्गायोद्धणम्. कृष्ण as Mr. कृष्ण is spatially and time wise limited, but when कृष्ण refers to Himself as the infinite God, then He is not referring to अवतार कृष्ण but he is referring to the परमेश्वर Himself. In this context **मयि** refers to not finite कृष्ण but infinite ईश्वर. Therefore शङ्कराचार्य says **मयि** is equal to **परमेश्वरे**, in कृष्ण the infinite God. And who is the infinite God? **वक्ष्यमाणविशेषणे** – the one who is going to be described in the seventh chapter. **वक्ष्यमाणम्** means who is going to be described, **विशेषण** means description. What is the description? परा प्रकृति and अपरा प्रकृति. I am using these two

words because I am assuming you are मूलम् class students. Therefore वक्ष्यमाणविशेषणे परमेष्वरे, आसत्कं मनः यस्य सः – a spiritual seeker is one whose mind is आसत्कम्, आसत्कम् means craving for, he is desperately interested in ईश्वर alone as the पुरुषार्थ because he has understood that everything other than भगवान् is unpredictable, uncontrollable and unsustainable, therefore unstable and therefore unreliable. This you have to thoroughly understand. Other than भगवान् nothing is reliable as the support. Therefore the one who is desperately interested in भगवान् alone as the top priority. That is the meaning of आसत्कम्. मनः यस्य सः बहुव्रीहि समास. मर्यि आसत्क-मनाः. So मर्यि can be taken as a separate word and आसत्क-मनाः as a separate word; बहुव्रीहि समास. Or you can take the whole thing as a collective compound also. मर्यासत्कमनाः itself as a compound also. then it will become अत्मक् समास. हे पार्थ – हे अर्जुन, this is description one. The first description is God is the goal of life. God is the goal.

The second description is योगं युज्जन्. योग is equal to मनःसमाधानम्, it means focus of the mind, युज्जन् means कुर्वन्. So योगं युज्जन् means focusing the mind on the Lord performing the appropriate साधन. That is understood. I focus my mind either by practicing कर्मयोग or by practicing उपासनयोग or by practicing ज्ञानयोग which योग I practice will depend upon in which level I am. Because in कर्मयोग also focus is on God only because in कर्मयोग ईश्वरार्पण भावना is there, and ईश्वर प्रसाद भावना is there. Therefore in कर्मयोग also I focus my mind on God. In उपासनयोग I am practicing उपासन on either एकरूप ईश्वर or विश्वरूप ईश्वर or अरूप ईश्वर.

Therefore उपासनयोग is also focused and in ज्ञानयोग I am doing ब्रह्म-माया विवेक, द्वृ-दृश्य विवेक, that is also focusing the mind. Therefore focusing the mind means योग त्रयम् अभ्यसन् इति अर्थः. So by practicing appropriate योग is the second description. समाधानम् means focus. This is the second description.

The third description is **मत् आश्रयः, मत् आश्रयः** means अहम् एव परमेश्वरः आश्रयः यस्य सः – for the spiritual seeker परमेश्वरः alone is the आश्रयः, or परमेश्वर ज्ञानम् alone is the आश्रयः. So God alone is the आश्रय means support. भगवान् alone is the walking stick or the walker. भगवान् is the walker to walk on the spiritual path. Why walker? Otherwise we fall down. Therefore अहम् एव आश्रयः यस्य सः. Again बहुवीहि समास. That person is called **मदाश्रयः**. This is the third description.

भगवान् is the support can be understood as भगवत् ज्ञानम् is the support for attaining भगवान् because knowledge is the path for reaching मोक्षः.

तमेवं विद्वान् अमृत इह भवति । नान्यः पन्थाः विद्यतेऽयनाय ॥
पुरुषसूत्रम् १७ ॥

He doesn't want to take कर्म support because कर्म does not take him to भगवान्. कर्म takes to अनात्मा only.

प्लवा ह्येते अद्विन्दा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म । एतत्त्वेयो
येऽभिनन्दनित मूढा जरामृत्युं ते पुनरेवापि यन्ति ॥
मुण्डकोपनिषत् १-२-७ ॥

He doesn't want to take कर्म support but he wants to take ज्ञानम् support only. That शङ्कराचार्य will clarify in the next paragraph, we will read.

यः हि कथित् पुरुषार्थेन केनचित् अर्थी भवति सः तत्साधनं कर्म अनिहोत्तमं तपः दानं वा किञ्चित् आश्रयं प्रतिपद्यते, अयं तु योगी मामेव आश्रयं प्रतिपद्यते, हित्वा अन्यत् साधन-अन्तरं मयि एव आसक्त-मनाः भवति ।

So this is the general consolidation of all the three descriptions of a spiritual seeker. Here आचार्य says यः हि कथित् – suppose there is a human being, केनचित् पुरुषार्थेन अर्थी – interested in one goal or the other, केनचित् पुरुषार्थेन means interested in any पुरुषार्थ, in any human goal which may fall under either धर्म, he wants to attain पुण्यम् and take care of his next जन्म, or he wants to get अर्थ, or he wants to get काम. अर्थ, काम, पुण्यम्, any पुरुषार्थ he is interested in. केनचित् अर्थी, अर्थी means seeker of. So seeker of any human goal, सः किञ्चित् आश्रयं प्रतिपद्यते – such a human being takes to appropriate means as the support. Here आश्रय means or साधन. प्रतिपद्यते means resort to. So if he is interested in money as the पुरुषार्थ, he has to immediately go to the appropriate साधन, it can be either in the form of लौकिक कर्म, take up a job. Therefore you take to a लौकिक कर्म to earn money or there are some people who take to आवहन्ती होमम्. This होम is mentioned in तैतिरीयोपनिषद्. They do not remember ब्रह्मन् in तैतिरीयोपनिषद् but they remember आवहन्ती होम. You know what is आवहन्ती होम? It is a ritual for getting लक्ष्मी देवी.

ततो मे श्रियमावङ् । लोमशां पशुभिः सह स्वाढा ॥ तौतिरीयोपनिषत् १-४-२ ॥

Whether नारायण comes or not doesn't matter. I want लक्ष्मी देवी. Therefore whoever is interested in any goal, takes to an appropriate आश्रय, आश्रय means साधनम् प्रतिपद्यते. That शङ्कराचार्य says तत्साधनम् – an appropriate साधन. साधनम् should be connected with आश्रयम् साधनम् आश्रयम् प्रतिपद्यते. And what are the various साधनs involved? अग्निहोत्रादि कर्म – it can be in the form of an अग्निहोत्र ritual which guarantees खर्ण, the heaven, or तपः – varieties of austerities for getting various goals, and दानम् – varieties of दानम् for getting a particular पुरुषार्थ, वा किञ्चित् – or any such appropriate साधन prescribed in वेदपूर्व भाग. प्रतिपद्यते; this is the general rule. But अयं तु योगी – whereas this spiritual seeker has already understood the limitation of all the अपूर्ण पुरुषार्थs, and therefore he has renounced the वेदपूर्व भाग itself,

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशः ॥
कैवल्योपनिषत् १-३ ॥

he has renounced all the कर्मs, all the उपासनs because he knows कर्मफलम् is finite, उपासन फलम् is also अपूर्णम्. How did he discover?

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नासत्यकृतः
कृतेन । तद्विज्ञानार्थं स गुरुमेवाभिगत्थेत् समित्पाणिः श्रोत्रियं
ब्रह्मनिष्ठम् ॥ मुण्डकोपनिषत् १-२-१२ ॥

While studying the भाष्यम् one has to be familiar with all these मन्त्रs. That is the qualification to study the भाष्यम्. Therefore

he has already gone through कर्म, उपासन and he has understood the limitation of कर्मफलम् and उपासनफलम् and now he has come to भगवान् otherwise called ब्रह्मान्. Therefore अयं तु योगी, अन्यत् साधन-अन्तरं हित्वा, हित्वा means सन्न्यस्य, he has renounced all the कर्मs and उपासनs having known the limitations of them. So साधन-अन्तरम् means कर्म उपासनादि साधन-अन्तरम् he has renounced or if he is a गृहस्थ he has reduced them. Either he has taken to सन्न्यास and renounced them totally or he has become a mental सन्न्यासि and reduced सगुण कर्म and सगुण उपासनs also, and he has taken to माम् एव आश्रयम् – he has come to ईश्वर, पूर्ण भगवान् he has come to. And how does he approach पूर्ण भगवान्? वेदान्त विचार द्वारा. You can take the support of निर्गुणम् ब्रह्म only by enquiring into निर्गुणम् ब्रह्म. Therefore माम् एव means ईश्वर एव, आश्रयं प्रतिपद्यते – he takes as the आश्रय. How? अन्यत् साधन-अन्तरं हित्वा सन्न्यासम् स्वीकृत्य that is the idea, मयि एव आसक्त-मना: भवति. When he comes to वेदान्त भाग, वेदान्त विचार भाग, श्रवणमनननिदिद्यासन भाग, what does he say when you ask what do you want, he will not mention anyone of the local needs, he will say I want, exactly like नचिकेतस् when he was offered by यमधर्मराजा I will give you house, car, gold, स्वर्ग लोक, अप्सराः etc. What did nine year old नचिकेतस् say? श्वोभावा मर्त्यस्य यदन्तकैतत् सर्वोद्ग्रियाणां जरयांति तेजः । अपि सर्वं जीवितमल्पमेव तर्वैव वाहास्तव नृत्यगीते ॥ कठोपनिषत् १-१-२६ ॥

They are wonderful, keep with yourself. Give me भगवान् I don't want anything else. This is the definition of a spiritual seeker. Continuing;

यः त्वं एवंभूतः सन् असंशयं समग्रं समर्तं
विभूतिबलशक्त्यैश्वर्यादिगुणसम्पन्नं मां यथा येन प्रकारेण
ज्ञास्यसि संशयम् अन्तरेण 'एवम् एव भगवान्' इति, तत् शृणु
उत्त्यमानं मया ॥ ७-१ ॥

So यः त्वं एवंभूतः सन् – suppose अर्जुन् you become such a spiritual seeker. In the first half कृष्ण defined a spiritual seeker in a general sense, now He is addressing अर्जुन् and says suppose you are such a spiritual seeker, that is why त्वं एवंभूतः, त्वम् means you, एवंभूतः means such a spiritual seeker, and such a spiritual seeker means having been above mentioned three descriptions. So if you come under that category, असंशयम् is in the first line and in the third line meaning is given संशयम् अन्तरेण, it means doubtlessly. What will happen doubtlessly? समग्रम् is in the मूलम्, is equal to समर्तम्, and समर्तम् means in its entirety, in totality, जाम् ज्ञास्यसि – you will come to know Me, you will know Me fully or entirety, entirety means विभूति-बल-शक्ति-ऐश्वर्य-आदि-गुण-सम्पन्नम् – as endowed with all these virtues, all these characters, all these features. And what are these features? विभूति – the total glory of both अपरा प्रकृति and परा प्रकृति. अपरा प्रकृति has variety, परा प्रकृति has no variety; अपरा प्रकृति has attributes, परा प्रकृति has no attributes; अपरा प्रकृति is unstable, परा प्रकृति alone is stable; अपरा प्रकृति is object, परा प्रकृति is subject; अपरा प्रकृति is observed and परा प्रकृति is observer. All these glories, विभूति

means glory, **बल** means physical strength, **शक्ति** means mental strength. So स्थूल शरीर बलम् सूक्ष्म शरीर शक्ति and then ऐश्वर्यम् means overlordship, **आति** means etcetera. Etcetera means omniscience, omnipotence and omnipresence all the glories of the Lord, both सगुण glories and निर्गुण glories **मातृ ज्ञारथ्यासि** – you will come to know if you become such a spiritual seeker. How? In the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 07-01 Continuing;

यः त्वं एवंभूतः सन् असंशयं समग्रं समस्तं विभूतिबलशक्त्यैश्वर्यादिगुणसम्पन्नं मां यथा येन प्रकारेण ज्ञास्यसि संशयम् अन्तरेण 'एवम् एव भगवान्' इति, तत् शृणु उत्त्यमानं मया ॥ ७-१ ॥

शङ्कराचार्य is commenting upon the second half of the श्लोक समग्रम् माम् ज्ञास्यसि. अर्जुन you will know Me completely if you fulfil three conditions of being a spiritual seeker. The first condition being मयि आसत्त-मना:, the second condition is योगम् युज्जन् and the third condition is मत् आश्रयः. If these three conditions are there, then you will know Me completely and certainly. We are seeing the last paragraph. And when कृष्ण says you will know Me completely, the word completely adverb should be carefully understood, completeness indicates both सगुण स्वरूपम् as well as निर्गुण स्वरूपम्. Knowing सगुण स्वरूपम् alone will never become complete, निर्गुण ईश्वर which will be called परा प्रकृति that also must be known. As long as सगुण स्वरूपम् alone I know I will be in भेद भक्ति, only when I know the निर्गुण स्वरूपम् भेद भक्ति will be converted into अभेद भक्ति. To remember नारद भक्तिसूत्र ईश्वर प्रेम will be converted into आत्मप्रेम. And therefore सगुण निर्गुण स्वरूपम् माम् ज्ञास्यसि. And असंशयम्, असंशयम् is in adverbial form. First we have to make it नन् बहुवीहि and then convert it into adverb. संशयः न भवति यत्र, न विद्यते संशयः यस्मिन् तद् असंशयम्. Then तद्यथा भवति तथा असंशयम्.

doubtlessly, certainly. So संशयम् अन्तरेण माम् ज्ञास्यसि. And how will he know? That is put within inverted commas. ‘एवम् एव भगवान्’ – भगवान् is in this manner, हृय रूपेण, हन् रूपेण. हृय रूपेण सगुण भगवान् अस्ति, अहम्-हन् रूपेण निर्गुण भगवान् अस्ति. सगुण भगवान् is in the form of what I experience and निर्गुण भगवान् is in the form of I, the experiencer. ‘एवम् एव भगवान्’ इति ज्ञास्यसि – thus you will know certainly. And तत् शृणु उत्त्यमानम्, तत् is in the मूलम्, is equal to उत्त्यमानम्, उत्त्यमानम् तत् means सम्प्रकारम्, that method of knowing उत्त्यमानम् – which is going to be taught by Me, may you शृणु – may you listen to. The अन्वय is, हे पार्थ! मायि आरात्-मना: मत् आश्रयः (त्वं योगम् युज्जन् (सन्), समग्रम् माम् यथा असंशयम् ज्ञास्यसि, तत् शृणु। Continuing;

Verse 07-02 Introduction;

तत् च मद्दिष्यम् –

Verse 07-02

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज्ञातव्यमवशिष्यते ॥ गीता ७-२ ॥

I will give you the gist of this श्लोक. आचार्य says तत् च मद्दिष्यम् ज्ञानम् – the knowledge that I am going to deal with is ईश्वर विषयम्. मद्दिष्यम् means ईश्वर विषयम्, because Lord कृष्ण says it is the knowledge about Me, and when कृष्ण says Me it refers to ईश्वर. Therefore मद्दिष्यम् means ईश्वर विषयम् ज्ञानम्. And कृष्ण says I am going to give you two forms of knowledge: ईश्वर ज्ञानम् also I am going to give, ईश्वर विज्ञानम् also I am going to give. Both ज्ञानम् and विज्ञानम् I am going

to give. And शङ्कराचार्य will translate विज्ञानम् as अनुभव सहितम् ज्ञानम् – it is a knowledge along with ईश्वर अनुभवः, and this word अनुभव alone is creating lot of confusion, अनुभव must be understood as binary format mindset alone means ब्रह्म अनुभवः. Whenever we talk about ब्रह्म अनुभव or आत्म अनुभव we should never understand it as an objective experience happening at a particular time. Objective experience at a particular time is possible only for अनात्मा. आत्मविषय अनुभव should be translated, experience should translated as change of format alone. Conversion of दासोऽहम् to सोऽहम् is अनुभवः. And again conversion of साधक जीव into सिद्धम् ब्रह्म. I don't look upon myself as साधक जीवः but I look upon myself as सिद्ध ब्रह्म. This two-fold conversion alone we call as अनुभव. दासोऽहम् to सोऽहम् साधक जीव अहम् to सिद्ध ब्रह्म अहम् this mindset should come and this mindset should become spontaneous to me throughout my life. Spontaneous binary format is ब्रह्म अनुभव. Other than this spontaneous binary format there is no other ब्रह्म अनुभव. *This ब्रह्म अनुभव alone is called विज्ञानम्.*

Whereas when we have got clear knowledge of the scriptures and we continue in triangular format that is called ज्ञानम् in this context. Only in this context ज्ञानम् word is used when we say I understand वेदान्त very well, having the understanding but continuing in the triangular format we call as ज्ञानम्. Along with ज्ञानम् when I change to binary format, binary format सहित ज्ञानम् is equal to विज्ञानम्. Binary format सहित ज्ञानम्, triangular format सहित ज्ञानम् is called ज्ञानम्. The difference between ज्ञानम् and विज्ञानम् is not a new mystic

experience but the difference is only caused by format change from triangular to binary. That I am going to give ईश्वर विज्ञान सहित ज्ञानम्. This is the gist of the first line of this श्लोक.

In the second line कृष्ण says that ईश्वर विज्ञानेन सर्व विज्ञानम् भवति, in keeping with मुण्डक style. मुण्डक style means you should immediately recognize गीता भाष्यम् student should have completed the उपनिषद् study. So ईश्वर विज्ञानेन सर्व विज्ञानम् भवति because ईश्वर एव सर्वम्. Why ईश्वर एव सर्वम्? All मुण्डक we should remember because ईश्वर is कारणम् and सर्वम् is कार्यम्, therefore एक कारण विज्ञानेन सर्व कार्य विज्ञानम् भवति. Therefore after ईश्वर ज्ञानम् you have nothing else to know. So यत् ज्ञात्वा ज्ञातव्यम् अन्यत् नारित – there is nothing else to be known. This is the gist of this important श्लोक. This is called प्रतिज्ञा श्लोक. एक विज्ञानेन सर्व विज्ञान प्रतिज्ञा श्लोक.

Depth of the गीता we will get only after *Upanishadic* study. We will get only superficial knowledge if you study गीता by itself. Therefore गीता study should be conducted in two ways. First study गीता, then study उपनिषद्, then be back to गीता. Then गीता will get a depth which the other person will never understand. That is what मधुसूदन commentary is. He brings the full depth of गीता by taking the *Upanishadic* portion also. शङ्कराचार्य shows that, indicate that, but मधुसूदन सरस्वती makes it explicit. But he brings in some other problems also and therefore we don't go to that. Now we will read the भाष्यम्.

ज्ञानं ते तु भ्यम् अहं सविज्ञानं विज्ञानसहितं स्वानुभवसंयुक्तम्
इदं वक्ष्यामि कथयिष्यामि अशेषतः कात्स्येन ।

ज्ञानम् is in the मूलम्, and he has already indicated in the introduction माद्विषयम्. The word माद्विषयम् which is in the introduction that should be added here, the knowledge about God. Then ते is in the मूलम्, is equal to तु भ्यम्. अहम् is in the मूलम् सविज्ञानम् is in the मूलम्, is equal to विज्ञान-सहितम् – along with विज्ञानम्. What do you mean by विज्ञानम्? स्वानुभवसंयुक्तम्. अनुभव is equal to binary format संयुक्तम्. I will insist upon your changing the format. So format change संयुक्तम् ज्ञानम्. इदम् means this knowledge. इदम् indicates वक्ष्यामाणम्, it is going to be said very soon and therefore इदम्. वक्ष्यामि is in the मूलम्, is equal to कथयिष्यामि – I shall teach you. अशेषतः is equal to कात्स्येन – completely. Again here completeness indicates both सगुण and निर्गुण, द्वैत and अद्वैत. In सगुण ईश्वर अनुभव we have got different types of experiences possible. In सगुण ईश्वर अनुभव you can get अगवान्'s दर्शन whenever He is pleased like राम giving दर्शनम् to शबरी etc. सगुण ईश्वर अनुभव can happen when सगुण ईश्वर in the form of इष्ट देवता gives दर्शनम्. वेदान्त is not very much interested in सगुण इष्ट देवता दर्शनम्; वेदान्त doesn't have any तात्पर्यम्. Whereas वेदान्त has got तात्पर्यम् in सगुण विश्वरूप दर्शनम्. सगुण विश्वरूप दर्शनम् वेदान्त is very particular, because that is going to be talked in the eleventh chapter. How do you get सगुण विश्वरूप दर्शनम्? When will सगुण विश्वरूप come in front of you? सगुण विश्वरूप need not come, सगुण विश्वरूप is available; you will get सगुण विश्वरूप दर्शनम् by changing the mindset. What is the mindset change? सर्वम् ईश्वर

मयम् जगत्. Good people, bad people, ugly people, all types of things are nothing but सगुण तिष्वरूप only. Thus by changing the mindset we have to divinize the world, that is called सगुण ईश्वर दर्शनम्. So what is the definition of सगुण ईश्वर दर्शनम्? Divinizing the world. सगुण ईश्वर दर्शनम् is divinization of the world.

What is निर्गुण ईश्वर दर्शनम्? Claiming I am निर्गुण ईश्वर is निर्गुण ईश्वर दर्शनम्.

सगुण ईश्वर दर्शनम् is divinization of the world. निर्गुण ईश्वर दर्शनम् is claiming I am निर्गुण ईश्वर. How do you claim? Claiming निर्गुण ईश्वर is nothing but entertaining the thought deliberately. What is that thought? I am निर्गुण ईश्वर always.

So therefore स्वानुभवसंयुक्तम् – in the form of divinization and claiming. कात्स्येन अहं वक्ष्यामि. For this you should remember an important ष्लोक of the tenth chapter, अहमात्मा गुडाकेश सर्वभूताशयस्थितः ॥ गीता १०-२० ॥ कृष्ण tells you don't look for कृष्ण दर्शनम् I am in the form of the very You, the आत्मा. यो वेद निहितम् गुठायाम् परमे व्योमन् ॥ तैतिरीयोपनिषद् २-१-१ ॥ Continuing;

तत् ज्ञानं विवक्षितं स्तौति श्रोतुः अभिमुखीकरणाय ।

So he introduces the second half of the ष्लोक. **तत् ज्ञानम्** – that सगुण निर्गुण ईश्वर ज्ञानम् and सगुण निर्गुण ईश्वर अनुभवः; in our language it is divinization plus claiming. सगुण निर्गुण ईश्वर अनुभवः in the form of divinization of the world and claiming I am निर्गुणम् ब्रह्म. That **ज्ञानं विवक्षितम्** – is going to be taught in the chapters from seventh to twelfth of गीता. It

is going to be taught in six chapters. That is why this प्रतिज्ञा श्लोक is a solid प्रतिज्ञा, because this is the summary of six chapters, this is the सार of six chapters. सगुण निर्गुण ईश्वर अनुभव is the सार of six chapters. विवक्षितम् – is going to be taught. स्तौति – कृष्ण glorifies. So the essence, the message of the मध्यम षट्कम् कृष्ण glorifies. Why should He glorify? श्रोतुः अभिमुखीकरणाय – so that the student will sit straight and listen to the teaching with full attention. Therefore अभिमुखीकरणम् means drawing the attention of the student. श्रोतुः means student. So to draw the attention of the student कृष्ण glorifies the message of the मध्यम षट्कम्. What is that glory? We will read.

यत् ज्ञात्वा यत् ज्ञानं ज्ञात्वा न इह भूयः पुनः ज्ञातव्यं पुरुषार्थसाधनम् अवशिष्यते न अवशेषः भवति । इति मतत्वज्ञः यः, सः सर्वज्ञः भवति इति अर्थः । अतः विशिष्टफलत्वात् दुर्लभं ज्ञानम् ॥ ७-२ ॥

So यत् ज्ञात्वा is equal to यत् ज्ञानं ज्ञात्वा – having learnt this message of the मध्यम षट्कम् which is सगुण निर्गुण ईश्वर अनुभवः is equal to divinization of the world plus claiming that I am निर्गुण ईश्वर. So this सगुण निर्गुण ईश्वर अनुभवः ज्ञात्वा – after receiving this message, इह, इह is in the मूलम्, is equal to in this world, in this मनुष्य जन्म, पुनः, भूयः is in the मूलम्, is equal to पुनः – again or more, ज्ञातव्यम् अन्यत् न अवशिष्यते – there is nothing else to be known, after knowing ईश्वर there is nothing else to be known, and there is nothing else worth knowing also. And therefore शङ्कराचार्य adds पुरुषार्थसाधनम् – there is nothing else worth knowing as a means of पुरुषार्थ, because once this ज्ञानम् comes all the four पुरुषार्थs are

attained. I attain मोक्ष directly, then धर्म-अर्थ-काम पुरुषार्थः I indirectly accomplish सोऽनुते सर्वान् कामान् सह । ब्रह्मणा विपश्चित्तेति ॥ तैतिरीयोपनिषत् २-१-१ ॥ by attaining मोक्ष directly I am indirectly attaining धर्म-अर्थ-काम; because मोक्ष includes सर्व पुरुषार्थः. Therefore अन्यत् पुरुषार्थसाधनम् शङ्कराचार्य says न अवशिष्यते, that न should be connected from the first line. न अवशिष्यते is equal to न अवशेषः भवति – nothing remains worth knowing. If at all you want to know more and more it is only a hobby but it is not going to improve the quality of life. Because quality of life need not be improved as I have discovered my पूर्णत्वम् and after discovering पूर्णत्वम् I may learn some more तक्ष for fun, some more व्याकरणम् I may learn for fun, but I don't have to learn, there is no pressure in learning. To put it in another language intellectual satisfaction comes from this knowledge alone, in any other branch of knowledge intellectual satisfaction will not come. Just as money will produce more greed for money, material knowledge will generate more greed for material knowledge. Therefore more and more dissatisfaction will come, intellectual dissatisfaction will increase through material knowledge. Intellectual satisfaction will come only through spiritual knowledge. That is why परा विद्या is स ब्रह्मविद्याम् सर्वविद्याप्रतिष्ठाम् अर्थर्वाय ज्येष्ठपुत्राय प्राह ॥ मुण्डकोपनिषत् १-१-१ ॥ So very significant message. Therefore he says इति here इति is हेत्वर्थे, therefore, यः मतत्वज्ञः – ईश्वर तत्वज्ञः, the knower of ईश्वर स्वरूपम्, here तत्व means स्वरूपम्, whoever is the knower of ईश्वर स्वरूप, सः सर्वज्ञः भवति – he will become omniscient. इति अर्थः. Here also we have to make an aside note.

Through ईश्वर ज्ञानम् सर्वज्ञत्वम्, omniscience will come it is said. **सर्वज्ञः भवति.** Now a मीमांसा questions. When you say the ज्ञानि becomes omniscient, will this statement come under the फलम् of ज्ञानम् or glorification of ज्ञानम्. Because पठ्टिङ्गाः are there उपक्रमोपसंहारौ अभ्यासोऽपूर्वता फलम् । अर्थवादोपपत्ती च लिङ्गं तात्पर्यनिर्णये ॥ When you talk about that ज्ञानि becomes omniscient, does it come under रस्तुति, i.e., अर्थवाद or does it come under फलम्, the benefit of getting ज्ञानम्. Is it अर्थवाद or is it फलम्? शङ्कराचार्य says it is अर्थवाद and not फलम्. Omniscience is only glorification, it is not the result of Self-knowledge. Why? If omniscience is declared as the result of Self-knowledge, then all the students will interview a ज्ञानि and they will ask the question do you know how to make spaghetti, an Italian dish. He doesn't know what spaghetti is. So you only said by Self-knowledge you will become omniscient. You don't know even spaghetti, what omniscience you have? Remember no ज्ञानि will become omniscient in the literal sense of the term. It is only a figurative statement don't take it literally. Literal omniscience is possible only for ईश्वर. ईश्वर will not only know spaghetti and in future if you are going to discover newer and newer recipes, you cook something and it becomes something else and you show it as new recipe in TV. Like that newer and newer recipes, future recipes also भगवान् will know because भगवान् is त्रिकाल ज्ञानि. But when you say ज्ञानि is omniscient it is not the फलम् of ज्ञानम्, it is only अर्थवाद, figuratively glorifying the ज्ञानम्. And why this figurative glorification? It is because everything is essentially ब्रह्मन्. Therefore you say ज्ञानि knows that everything is ब्रह्मन्.

And that is why शङ्कराचार्य says स्तौौति, omniscience is only अर्थवाद not फलम्. Very important. **इति अर्थः**: Then he adds the last line **अतः विशिष्टफलत्वात्** – since it is an extraordinary knowledge with extraordinary glory of omniscience, **दुर्लभं ज्ञानम्** – this knowledge is very very rare. Why does शङ्कराचार्य suddenly say this knowledge is **दुर्लभम्**? कृष्ण has not said that, He only said ज्ञानि becomes omniscient. Why शङ्कराचार्य comments this knowledge is rare? He says because this is the seed for the next श्लोक. Therefore **दुर्लभम्** is making the statement getting us ready for the next श्लोक. There in the next श्लोक कृष्ण says among thousands of people only a few attend गीता भाष्यम् classes, only a few will come to spiritual knowledge. This is the introduction for that statement. In fact, **अतः विशिष्टफलत्वात्** you can add as an introduction to the next श्लोक also. The अन्वय is, अहम् ते इदम् सविज्ञानम् ज्ञानम् अशेषतः वक्ष्यामि, यत् ज्ञात्वा इह भूयः अन्यत् ज्ञातव्यम् न अवशिष्यते। Continuing;

Verse 07-03 Introduction;

कथम् इति उच्यते —

Verse 07-03

मनुष्याणां सहस्रेषु कथियतति सिद्धये ।
यततामपि सिद्धानां कथिन्मां वेति तत्पतः ॥ गीता ७-३ ॥

I will give you the gist. So **कथम् इति उच्यते, कथम् दुर्लभम्**, in the previous commentary he said ज्ञानम् दुर्लभम्. That we have to supply here. **कथम् ज्ञानम् दुर्लभम् इति उच्यते** – how do you say this ईश्वर अनुभव ज्ञानम् is rare. For that the

answer is given in the श्लोक because the majority of humanity is not interested in ईश्वर. They don't have time for that also because PORT (Possessions, Obligations, Responsibilities, Transactions) keeps us busy and preoccupied. बालस्तावत् क्रीडासक्तः तरुणस्तावत् तरुणीसक्तः ॥ भजगोविन्दम् ७ ॥ Because people are busy with PORT, they don't have time or interest. Even if people get interested in ईश्वर, they are interested in ईश्वर only for changing the world. They want to improve their set up. ईश्वर ज्ञानार्थम् न ईश्वर भक्तिः but for changing the set up change they need ईश्वर भक्तिः. Even ईश्वर is brought in as a part of PORT. Instead of dropping the PORT and going to ईश्वर, we bring ईश्वर also to the PORT. That is what we manage. And therefore many people don't come to ईश्वर. And even if some people are interested in ईश्वर, they don't come to this ज्ञानम्, because of lack of साधन चतुष्टय सम्पत्ति. Only very few people come to ज्ञानम् and विज्ञानम्. And there also ईश्वर अनुभव three things. People even in ईश्वर अनुभव they are interested in इष्ट देवता ईश्वर अनुभव alone is given importance which is not at all important according to वेदान्त. इष्ट देवता अनुभव is not necessary, we require विश्वरूप ईश्वर divinization is important, that they are not giving importance. निर्गुण ईश्वर अनुभव in the form of claiming I am निर्गुण ईश्वर, for that ईश्वर अनुभव nobody comes. Therefore this knowledge is दुर्लभम्. This is the essence. Now we will read the भाष्यम्.

मनुष्याणां मद्ये सहस्रेषु अनेकेषु कक्षित् यतति प्रयत्नं करोति
सिद्धये सिद्ध्यर्थम् । तेषां यतताम् अपि सिद्धानाम् – सिद्धा एव

हि ते ये मोक्षाय यतन्ते – तेषां कश्चित् एव हि मां वेति तत्वतः
यथावत् ॥ ७-३ ॥

मनुष्याणाम् is in the मूलम्, शङ्कराचार्य adds the word मध्ये to indicate that this is षष्ठी विभक्ति which is निर्धारने षष्ठी. For grammar students शङ्कराचार्य is indicating निर्धारने षष्ठी. Wherever the word मध्ये comes after षष्ठी it should be understood as निर्धारने षष्ठी which means among. So **मनुष्याणाम्** means among the human beings, मध्ये means among. And among how many human beings? **सहस्रेषु** – among thousands and millions and billions of human beings. That is why he says **सहस्रेषु** is equal to अनेकेषु. Here **सहस्र** does not represent thousand only you can say billions and billions of human beings. **कश्चित्** is in the मूलम्, which means only one rare person. **यतति** is in the मूलम्, is equal to प्रयत्नं करोति – strives starting from आर्त भक्ति, progressing to अर्थार्थी भक्ति thereafter he never comes to जिज्ञासु भक्ति like clearing CA examination, only आर्त भक्ति and अर्थार्थी भक्ति and never goes beyond them, people never comes to जिज्ञासु भक्ति, and even among जिज्ञासु भक्तिः one person alone becomes binary format भक्ति. Therefore **कश्चित् यतति प्रयत्नं करोति** – puts forth effort. For what? **सिद्धये** is in the मूलम्, is equal to सिद्धार्थम्, here सिद्धि means मोक्ष सिद्धिः, for attaining मोक्ष पुरुषार्थ. Now शङ्कराचार्य comes to the second line, **तेषां यतताम् अपि** – even for those who striving seekers, aspiring seekers, मध्ये this is also निर्धारने षष्ठी, मध्ये is understood, even among those striving, aspiring seekers, **सिद्धानाम्**, then in parenthesis शङ्कराचार्य explains what सिद्धः is. After **सिद्धानाम्** you have put an en dash and after **यतन्ते** you have

put another en dash. It is an explanation of the word सिद्ध. Here this explanation is required because कृष्ण uses the word सिद्ध, and the dictionary meaning of the word सिद्ध is liberated. And in the first line he has talked about the seekers. If you literally translate this श्लोक there will be problem. Among those liberated seekers only some will get liberated. **सिद्धानाम् मद्ये कश्चित् माम् तत्वतः वेति** if you literally translate it will mean among those liberated seekers only a few will become liberated. How can you say among the liberated seekers? Therefore शङ्कराचार्य wants to clarify that. Here the word liberated should not be taken literally. What कृष्ण wants to say is once a person becomes a serious seeker he is almost liberated. Like a fiancé, a would-be-husband, here also **सिद्धानाम्** means almost liberated seekers or about to be liberated seekers. Therefore he says **ये मोक्षाय यतन्ते** – even those people who are seriously striving for मोक्ष they are as good as liberated. Therefore **सिद्धानाम्** means as good as. And nowadays there is a method it seems, I don't know how far it is true. Suppose I am studying for M.A or PhD. And it is about to be completed, so I cannot officially claim I am a PhD. I have not got the certificate. But it is almost over for all practical purposes you can take me as a PhD. How to indicate that? There is a method it seems. You write PhD and put a line on the top. It means almost PhD. Now शङ्कराचार्य says in this श्लोक, **सिद्धानाम्** you put a line, that is what the explanation is. **ये मोक्षाय यतन्ते** – those who are serious seekers who have got मनुष्यत्वम्, मुमुक्षुत्वम् **महापुरुषसंश्रयः**: they are liberated with a line on the top. Therefore **सिद्धाः** – among those serious साधकs who are almost

liberated, तेषाम् – among them also कथित् – some rare ones, मां वेति – know Me, तत्त्वतः, तत्त्वतः is in the मूलम्, is equal to यथावत्. यथावत् means properly and completely. What is proper knowledge? सगुण निर्गुण ज्ञानम्, divinization of the world plus claiming I am निर्गुण ईश्वर is यथावत् ज्ञानम्. The अन्वय is, मनुष्याणाम् सहस्रेषु (मध्ये) कथित् सिद्धये यतति । यतताम् सिद्धानाम् अपि कथित् माम् तत्त्वतः वेति । Here सहस्रेषु is निर्धारने सप्तमी. Continuing;

Verse 07-04 Introduction;

श्रोतारं प्रयोचनेन अभिमुखीकृत्य-आठ —

So शङ्कराचार्य says the first three verses are introductory verses. Actual teaching is going to start from the fourth श्लोक only. The first three verses are introduction of the topic as well as the glory of that. What is the topic? ईश्वर अनुभव ज्ञानम् which is सगुण निर्गुण ईश्वर अनुभव ज्ञानम्. Divinization of the world is सगुण ईश्वर अनुभव and claiming निर्गुण ईश्वर as me is निर्गुण ईश्वर अनुभव. सगुण ईश्वर अनुभव is divinization of the world. निर्गुण ईश्वर अनुभव is claiming I am निर्गुण ईश्वर. This सगुण निर्गुण ईश्वर अनुभव ज्ञानम् is the topic of the following six chapters. Not only has कृष्ण introduced this topic he has talked about the glory also. What is the glory. Total intellectual satisfaction. No more questions like why should अगवान् create the world, could he not keep silent, and if he created the world why did he create mosquitoes making me buy the bat and hit centuries. So why, why, why, why? All these why's disappear. Total intellectual satisfaction is the फलम् of this. Having glorified this topic, introduced as glorified, the

teaching begins. Therefore शङ्कराचार्य says having drawn the attention of student in these three verses कृष्ण starts the topic in the next verse.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 07-04

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अठङ्कार इतीयं मे भिन्ना प्रकृतिरष्ट्था ॥ गीता ७-४ ॥

In the first three verses of this chapter Lord कृष्ण introduced the subject matter in the form of ईश्वर स्वरूपम् and talked about the glory of knowledge of ईश्वर स्वरूपम्. Having introduced in the three verses, now from the fourth verse कृष्ण enters into the actual teaching. Therefore शङ्कराचार्य gave the introduction श्रोतारं प्ररोचनेन अभिमुखीकृत्य, अभिमुखीकरणम् means drawing the attention of श्रोता. श्रोता means the listener, the student. Having drawn the attention of the गीता student towards Himself; how did he draw the attention? What is the method used? प्ररोचनेन – by tempting the student, by making the student love the subject as a subject matter which will give total intellectual satisfaction. यज्ञात्वा नेह भूयोऽन्यज्ञातव्यमवशिष्यते ॥ गीता ७-२ ॥ So intellectual satisfaction is the benefit of this knowledge. Of course emotional satisfaction is a by-product but intellectual satisfaction is the primary benefit. Thus tempting the student कृष्ण enters into the subject matter. First I will give you the gist of the verse and then we will enter the भाष्यम्.

In these two verses four and five Lord कृष्ण defines ईश्वर as a mixture of two factors. भगवान् is defined as a mixture two components which कृष्ण calls as परा प्रकृति, the higher nature or the higher component and अपरा प्रकृति, the

lower nature or the lower component. Thus परा प्रकृति and अपरा प्रकृति is ईश्वर. And कृष्ण chooses the word प्रकृति here to indicate that both together make the cause of the creation. Because in संस्कृत language the word प्रकृतिः means उपादान कारणम्, the material cause. Therefore by using the word परा प्रकृति and अपरा प्रकृति कृष्ण conveys the idea that भगवान् is प्रकृतिः, भगवान् is उपादान कारणम्, the material cause of the creation.

And an aside note that we have to add is परा प्रकृति is called विवर्त उपादान कारणम्, non-changing material cause and अपरा प्रकृति is परिणामी उपादान कारणम्, changing material cause. Thus भगवान् is a mixture of non-changing and changing material cause of the entire universe. The non-changing material cause परा प्रकृति's contribution to the creation is सत्, वित् and आनन्द. The changing material cause अपरा प्रकृति's contribution to the creation is नाम and रूप. Thus विवर्त उपादान कारणम् contributes सत्त्वदानन्द, परिणामी उपादान कारणम् contributes नामरूप. Thus we have a wonderful creation which is a mixture of नामरूप plus सत्त्वदानन्द.

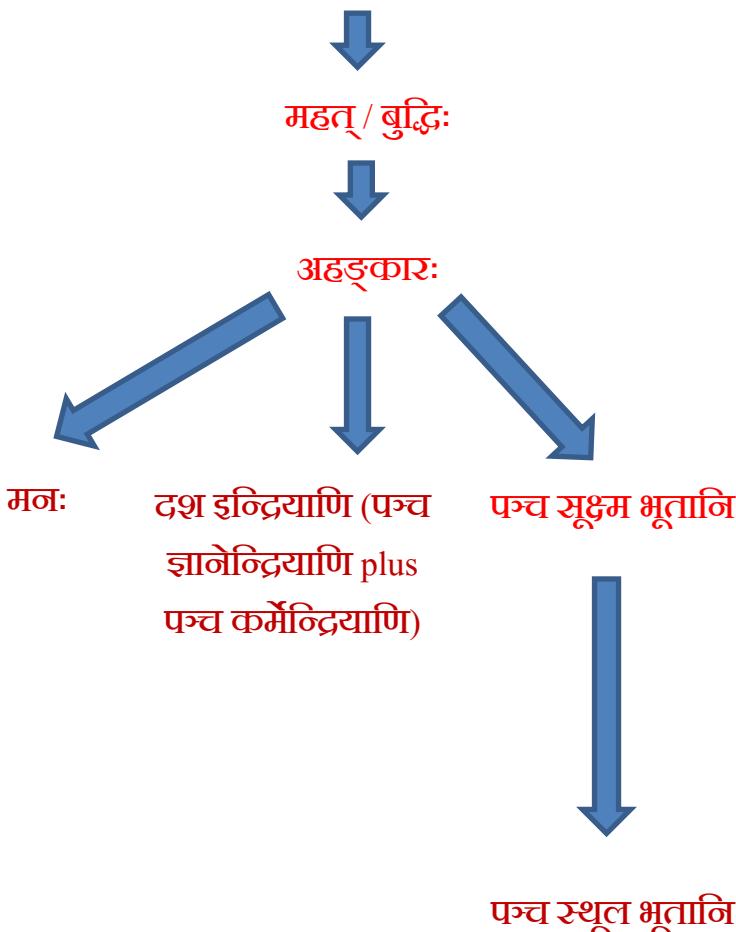
अस्ति भाति प्रियं रूपं नाम चेत्यंशपञ्चकम् । आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्रुयम् ॥ द्वृष्ट्याविवेकः २० ॥

Of these two components first कृष्ण enumerates अपरा प्रकृति in verse four and परा प्रकृति in verse five. Then कृष्ण points out this अपरा प्रकृति itself is a composite factor consisting of eight division, the अपरा प्रकृति itself is endowed with eight-fold division. Therefore He names it अष्टधा अपरा प्रकृति, and परा प्रकृति is एकधा परा प्रकृति. Thus एकधा परा प्रकृति plus अष्टधा

अपरा प्रकृति is equal to ईश्वर who is परिणामी विवर्त उपादान कारणम् of this universe.

And while enumerating the eight-fold division of अपरा प्रकृति, कृष्ण or व्यास, the author is making use of the साङ्ख्य theory of creation. This description is based on the साङ्ख्य approach to creation. It has been given through the chart.

अव्यक्तम् / मूलप्रकृतिः



अव्यक्तम् / मूलप्रकृतिः			1
महत् / बुद्धिः			1
अहङ्कारः			1
मनः	दश इन्द्रियाणि (पञ्च ज्ञानेन्द्रियाणि plus पञ्च कर्मेन्द्रियाणि)	पञ्च सूक्ष्म भूतानि	16
पञ्च स्थूल भूतानि			5
Total			24

causal तत्त्वम्	अव्यक्तम्, महत्, अहङ्कार and पञ्च सूक्ष्म भूतानि	8
Non-causal तत्त्वम्	मनः, दश इन्द्रियाणि, पञ्च स्थूल भूतानि	16

If you look at the chart the top one is अव्यक्तम् otherwise called मूलप्रकृति which is the seed of creation according to साङ्ख्य which is adapted by वेदान्त. This अव्यक्तम् is अनादिः, uncreated. The only difference between साङ्ख्य and वेदान्त is in साङ्ख्य philosophy अव्यक्तम् is सत्यम् whereas in वेदान्त दर्शनम् अव्यक्तम् is मिथ्या. That is the only difference. That we are setting aside now.

Then from अव्यतक्तम् comes महत् otherwise called ब्रुद्धिः. ब्रुद्धिः is the technical word used, it does not refer to individual human intellect. ब्रुद्धिः refers to the first evolution from अव्यतक्तम्. The ब्रुद्धि refers to the cosmic material aspect which is the first evolution from अव्यतक्तम्.

Then from महत् the next flow chart is अठड्कारः. This अठड्कार is also not the individual ego but it refers to the cosmic material aspect of the creation which has evolved from महत्. It is the second evolution.

The next evolution is from अठड्कार sixteen तत्त्वम् evolve. साङ्ख �philosopher calls each one a तत्त्वम्. It is a technical word. The first तत्त्वम् is अव्यतक्तम्, second तत्त्वम् is महत्, third तत्त्वम् is अठड्कार, from अठड्कार sixteen तत्त्वम् evolve. For the word तत्त्वम् the English translation has to be category. Category also is a technical word. What are those sixteen तत्त्वम् which evolve from अठड्कार? 1) मनः – the mind, then 2) दश इन्द्रियाणि – ten sense organs (पञ्च ज्ञानेन्द्रियाणि plus पञ्च कर्मेन्द्रियाणि), and then 3) पञ्च सूक्ष्म भूतानि – five subtle elements. So one mind plus ten sense organs plus five subtle elements, that makes total of sixteen categories. Here we should note the word मनः does not indicate the individual mind but it is the cosmic mind principle. Similarly, दश इन्द्रियाणि does not refer to individual sense organs, but the इन्द्रिय concepts or possibilities. And then पञ्च सूक्ष्म भूतानि, the subtle elements. So sixteen तत्त्वम् are born.

And then comes the last stage of evolution. From the five subtle elements five gross elements evolve, पञ्च स्थूल भूतानि.

And here we can see another difference from *Vedantic* creation. In साङ्ख्य creation ten sense organs are born out of अहङ्कार तत्त्वम् and from अहङ्कार only five subtle elements are born. But in *Vedantic* creation the sense organs are born out of subtle elements, whereas in साङ्ख्य sense organs are not born out of subtle elements, sense organs are born out of अहङ्कार तत्त्वम्. This is a difference between साङ्ख्य सृष्टि and वेदान्त सृष्टि. But वेदान्त borrows साङ्ख्य सृष्टि because ultimately we are going to negate everything.

So what is the final evolution? पञ्च स्थूल भूतानि. With the पञ्चस्थूलभूतांs all the तत्त्वम् are over.

And if you count all these तत्त्वम् we will get चतुर्विंशति तत्त्वानि, twenty-four तत्त्वम् are there in this. अव्यक्तम्, महत्, अहङ्कार, (3 तत्त्वम्). Then ten sense organs (10 तत्त्वम्). Then ten elements (स्थूला plus सूक्ष्म, दश भूतानि). And then one mind. Thus twenty-four तत्त्वम् we find in the chart.

Now keeping the chart when you study, you will find eight तत्त्वम् happen to be causal तत्त्वम् by which I mean they are the causes of another तत्त्वम्. Sixteen are non-causal तत्त्वम् from which no other तत्त्वम् is born. Thus out of twenty-four तत्त्वम् we have got eight causal तत्त्वम् and sixteen non-causal तत्त्वम्. Causal तत्त्वम् are called प्रकृति and non-causal तत्त्वम् are called विकृति in संस्कृत. Thus eight प्रकृतिः and sixteen विकृतिः are there. Thus there are twenty-four तत्त्वम्.

Now we have to identify the eight प्रकृतिः. अव्यक्तम् will come under causal प्रकृति. Why? Because from that महत् has come, which is another तत्त्वम्. महत् is causal प्रकृति because

from that अहङ्कार has come. अहङ्कार is causal प्रकृति because from that sixteen तत्त्वम् have come. So many तत्त्वम् have come. So अन्यकाम् महत् and अहङ्कार, so far three. Then five subtle elements are also causal तत्त्वम् because from that five gross elements are born. Thus अन्यकाम् महत् अहङ्कार and पञ्च सूक्ष्म भूतानि; three plus five is eight are causal प्रकृतिः, causal तत्त्वम्.

And to talk about the greatness of अन्यकाम्; all the eight are प्रकृतिः because from all the eight some other तत्त्वम् are born but अन्यकाम् has got the superior status because it is the original one. And therefore it is called मूलप्रकृतिः. The other seven are not मूलप्रकृतिः but they are all प्रकृतिः. Thus totally eight प्रकृतिः are there.

The other sixteen are विकृतिः. मनः is विकृति because it is non-causal factor, non-causal तत्त्वम्. The next one is दश इन्द्रियाणि, ten sense organs are non-causal तत्त्वम्. Then finally पञ्च स्थूल भूतानि they are five non-causal category.

So eight causal categories and sixteen non-causal categories. So one mind, ten sense organs, five स्थूल भूतानि – sixteen are non-causal categories and eight are causal categories. Eight causal categories are called प्रकृतिः and sixteen non-causal categories are called विकृतिः.

And these eight causal categories कृष्ण calls as अपरा प्रकृति of भगवान्. They are अन्यकाम् महत् अहङ्कार and पञ्च सूक्ष्म भूतानि. What is the common nature of all of them? All causal categories are परिणामी उपादान कारणम् and all of them are जडम् in nature. Whereas what is परा प्रकृति? Consciousness

is परा प्रकृति which is विवर्त उपादान कारणम् and which is वैतनम् in nature. That is going to be said in the next श्लोक. But here in the fourth श्लोक कृष्ण talks about eight causal factors together called अपरा प्रकृति. Here कृष्ण creates a problem. What is that problem? The eight causal factors while enumerating, कृष्ण does not mention the अव्यक्तम् at all in this श्लोक which is the most important one, the first causal factor. Now you cannot say कृष्ण is ignorant. For some reason He misses that. And second thing is मनः, the mind should not come under प्रकृति category, it should come under विकृतिः category. Why? It is because from mind no other तत्त्वम् is born. Therefore mind should not be included in eight-fold अपरा प्रकृति because mind happens to be विकृति तत्त्वम्. So mind should not be included, but कृष्ण includes. अव्यक्तम् should be included, but कृष्ण excludes. He wants to do some mischief. Then how to solve the problem? मधुसूदन सरस्वती solves the problem in a simpler way, but शङ्कराचार्य solves in slightly complicated way, which will see during भाष्यम्. मधुसूदन सरस्वती says the word मनः should be understood as अव्यक्तम् as the लक्ष्यार्थ. वाच्यार्थ is मनः. लक्ष्यार्थ is अव्यक्तम्. Because अव्यक्तम् is the ultimate cause of everything including the mind. Therefore mind refers to अव्यक्तम् in this context. Therefore according to मधुसूदन सरस्वती the contextual meaning of the word mind is अव्यक्तम्. If you look at the श्लोक the eight-fold causal categories are mentioned. भूमिः, आपः, अनलः, वायुः, खम् – पञ्च सूक्ष्म भूतानि. Then मनः, according to मधुसूदन सरस्वती मनः means अव्यक्तम् and then बुद्धिः means महत् तत्त्वम् and

अहङ्कारः means अहङ्कार तत्त्वम्. These are अष्टधा भिन्ना प्रकृतिः. With this background we will go to the भाष्यम्.

भूमिः इति पृथिवीतन्मात्रम् उच्यते, न स्थूला, 'भिन्ना प्रकृतिरष्टधा' इति वचनात् । तथा अबादयः अपि तन्मात्राणि एव उच्यन्ते,

So **भूमिः** इति, the first word in the श्लोक is **भूमिः**, पृथिवीतन्मात्रम् उच्यते. तन्मात्रम् means सूक्ष्म भूतम्. Therefore **भूमिः** is the subtle earth. So naturally we will wonder how did शङ्कराचार्य know. Because कृष्ण only says **भूमिः**. It can be स्थूल or सूक्ष्म. कृष्ण doesn't say which one. Then how did शङ्कराचार्य know that it is सूक्ष्मम्. शङ्कराचार्य says if you study the श्लोक you will know. कृष्ण says these are all प्रकृतिः. It will come under प्रकृति. If स्थूल पृथिवी had been mentioned, then स्थूल पृथिवी will not come under प्रकृति category, it will come under विकृति category. And since कृष्ण uses the word 'भिन्ना प्रकृतिरष्टधा', it should refer to only सूक्ष्म पृथिवी. Therefore he says पृथिवीतन्मात्रम् उच्यते, that is सूक्ष्म पृथिवी उच्यते, न स्थूला उच्यते – it is not referring to स्थूल पृथिवी because it would have been called विकृति, a product. Therefore शङ्कराचार्य says 'भिन्ना प्रकृतिरष्टधा' इति वचनात् – because of कृष्ण's expression as 'भिन्ना प्रकृतिरष्टधा'. In this quotation also which word should be underlined? **भिन्ना** is not important, अष्टधा is not important, **प्रकृति** word is to be underlined. That is the clue to interpret. And **तथा** – by applying the same logic, **तथा प्रकृति पद प्रयोग बलेन**, because of the same logic, **अबादयः अपि, अबादयः** means अप् आदयः. अप् means जलम्. So **अबादयः** is equal to अप् आदयः means जल आदयः. In the श्लोक the word

is आपः. Therefore अबादयः means जलम् etc. Etcetera means अन्निन वायु and आकाश. अनलः वायुः खम् खम् means आकाश. All these five are तन्मात्राणि एव उच्यन्ते, तन्मात्रम् is a technical word very often used in वेदान्त शास्त्रम्. I don't use this word very often, but you should note तन्मात्रम् means सूक्ष्म भूतानि. Why is it called तन्मात्रम्? The reason also you should note. सूक्ष्म पृथिवी is called तन्मात्रम् because सूक्ष्म पृथिवी has got only सूक्ष्म पृथिवी and it doesn't have the other elements. Whereas when you take स्थूल पृथिवी it is not pure पृथिवी, it is not तन्मात्रम्, it is an alloy, it is a mixture of all the five elements. All are based on तत्त्वबोध फचीकरणम्. In स्थूल पृथिवी 50% alone is पृथिवी, and 12.5 percent each are of the other four elements. Therefore स्थूल पृथिवी is not तन्मात्रम्, it is a mixture. Therefore the word तन्मात्रम्. And plural तन्मात्राणि. So तन्मात्राणि एव उच्यन्ते. So now we have got five अपरा प्रकृति, now three more are there. We will read.

आपः अनलः वायुः खम् मनः इति मनसः कारणम् अहङ्कारः गृह्णते । बुद्धिः इति अहङ्कारकारणं महत्-तत्त्वम् । अहङ्कारः इति अविद्या-संयुक्तम् अव्यक्तम् ।

In fact, after तन्मात्राणि एव उच्यन्ते in the previous paragraph there is a full stop. That full stop should not be there and there must be a comma. And this portion is continuation upto खम् इति, you have to add इति and put a full stop. Therefore, **आपः अनलः वायुः खम् इति अबादयः तन्मात्राणि उच्यन्ते**. Thus in the श्लोक **आपः अनलः वायुः खम्** all refer to सूक्ष्म भूतानि एव. Then he comes to the word **मनः**. As I said the word **मनः** should not be there in this श्लोक because **मनः**:

doesn't come प्रकृति, it comes under विकृति. Therefore it should not be here I said. मधुसूदन सरस्वती solves the problem by taking मनः as अन्यकर्म् which has been missed out. That is मधुसूदन सरस्वती's the simple interpretation. But शङ्कराचार्य interprets differently. He says मनः इति. So through the expression मनः in this श्लोक मनसः कारणम् अहङ्कारः गृह्णते. Therefore the word मनः in this श्लोक means अहङ्कार तत्त्वम्. Naturally you will get a question. What about अहङ्कार occurring in this श्लोक. That we will see later, here note this much that the word मनः in this श्लोक means अहङ्कारः. How? लक्षण्या, by लक्षणा, the implied meaning मनः means अहङ्कारः. And what is अहङ्कारः? मनसः कारणम् which is the cause of the mind, which you will get if you remember the flow chart. One stream from अहङ्कार is मनः. Then बुद्धिः इति अहङ्कारकारणं महत्-तत्त्वम् उच्यते – the word बुद्धिः refers to महत्-तत्त्वम् as explained in साङ्ख शास्त्रम्. The word बुद्धिः इति महत्-तत्त्वम् उच्यते. It refers to महत्, there is no complication involved. What type of महत्-तत्त्वम्? अहङ्कार-कारणम् – which is the cause of अहङ्कार. And now what about the word अहङ्कार which occurs in this श्लोक? शङ्कराचार्य says the word अहङ्कार in this श्लोक does not mean अहङ्कार. It is because already the word मनः refers to अहङ्कार. Since the word मनः I have interpreted as अहङ्कार, the word अहङ्कार should not be taken as अहङ्कार, if अहङ्कार is also taken as अहङ्कार there will be two अहङ्कारs. Therefore he says the word अहङ्कार in this श्लोक means अन्यकर्म्. Whereas मधुसूदन सरस्वती the word मनः means अन्यकर्म्. शङ्कराचार्य says the word अहङ्कार means अन्यकर्म्.

Therefore he says **अठङ्कारः इति**. The word **अठङ्कारः** refers to **अव्यक्तम्**. What type of **अव्यक्तम्?** **अविद्या-संयुक्तम् अव्यक्तम्**. Here the word **अविद्या** must be translated as potential **अठङ्कार** which **शङ्कराचार्य** later translates as **अविद्या अठङ्कार वासना**. So the word **अविद्या** in the **भाष्यम्** should be translated as potential **अठङ्कार** and the **संस्कृत** word for potential **अठङ्कार** is **अठङ्कार वासना**. **वासना** means seed; **अठङ्कार बीजम्**. Therefore **अविद्या-संयुक्तम् अव्यक्तम्** is equal to **अठङ्कार बीज संयुक्तम् अठङ्कारम् अव्यक्तम् इति उच्यते**. So **शङ्कराचार्य**'s interpretation is **अठङ्कार** refers to **अव्यक्तम्** because **अठङ्कार** in seed form is there in **अव्यक्तम्**.

How do you know **अठङ्कार** is in seed from in **अव्यक्तम्?** Very simple. From **अव्यक्तम्** only all these **तत्त्वम्**s are evolving. Everything is evolving from **अव्यक्तम्**. Just as the leaves, fruits, etc., they all must be there in potential form in the seed. How do you prove it? From the seed all of them emerge. Therefore if they should emerge they all must be in potential form. Therefore **शङ्कराचार्य** says since **अठङ्कार बीजम्** is there in **अव्यक्तम्**, the word **अठङ्कार** can be taken as **अव्यक्तम्**. Therefore he says **अविद्या-संयुक्तम्, अठङ्कार वासना संयुक्तम्, अठङ्कार बीज संयुक्तम् अव्यक्तम् अठङ्कार शब्देन उच्यते**. Therefore all the eight **तत्त्वम्**s have been covered.

Now he wants to justify Lord **कृष्ण**. How can the word **अठङ्कार** be used to convey the **अव्यक्तम्** which contains **अठङ्कार बीजम्?** Suppose somebody asks. How can such an expression be used, isn't **कृष्ण** violating all the norms of communication? Just because **अठङ्कार** is mixed in **अव्यक्तम्**,

it is potentially there in अव्यक्तम्, you use the word अहङ्कार for अव्यक्तम्. What is the logic behind such a communication? शङ्कराचार्य says I will give you the logic. That is his brilliance.

यथा विषसंयुक्तम् अन्नं विषम् उच्यते, एवम् अहङ्कारवासनावत् अव्यक्तं मूलकारणम् अहङ्कारः इति उच्यते । प्रवर्तकत्वात् अहङ्कारस्य ।

He says he will give two logics. One reason is we do have such usages in our common parlance. When poison is used in some food, then poison-mixed-food itself is called poison. When we say he consumed poison, he would have consumed some liquid or solid in which poison is mixed and we do use the expression poison even though it is not direct poison he has consumed but he consumed something in which poison is mixed. If we can use poison to convey something in which poison is mixed we can use the word अहङ्कार for अव्यक्तम् in which अहङ्कार is mixed. अहङ्कार is also a type of poison only. Still whether you call it poison or not, once it is mixed you can call it by that name. There is nothing wrong in it. Therefore he says विषसंयुक्तम् अन्नं विषम् उच्यते, एवम् अहङ्कारवासनावत् अव्यक्तम्, अहङ्कारवासना means अहङ्कार बीज, वत् means संयुक्तम्. So अहङ्कार बीज संयुक्तम् अव्यक्तम् अहङ्कारः इति उच्यते. The word अहङ्कारवासना used here is the अविद्या word used in the third line above. Because in साङ्ख्य philosophy अविद्या is defined as अहङ्कार only. The definition अतिमन् तदुद्धिः mixture is called अविद्या. Therefore in साङ्ख्य philosophy अहङ्कार can be called अविद्या. Therefore, he uses the word अविद्या as per साङ्ख्यशास्त्र or

योगशास्त्र. And What is that अव्यक्तम्? मूलकारणम्, which is nothing मूलकारणम् or मूलप्रकृति. This is reason number one. So मिथितत्वात् लक्षणया उच्यते.

And now शङ्कराचार्य gives another logic also for using the word अहङ्कार in the meaning of अव्यक्तम्. He wants to give the second reason which is called गौण प्रयोगः. There is a method of communication called गौण प्रयोगः. गौण प्रयोगः means using one word for another because of some common features. गौण प्रयोगः means गुण सामान्य निमित्त प्रयोगः गौण प्रयोगः. The usage which is based on some common characteristics like they give the example in the शास्त्र – he is a lion. We call a person as a lion. The word lion is used for a person who is not a lion because of his courage, majesty, rulership etc. Another example that they give is he is the pillar of the organization. Why do we call him a pillar? Is it because he is immobile? Just as a pillar supports the whole building this person supports the organization, the supporting faculty is called गुण सामान्यम्. In the case of lion वीरत्वम्, क्रौर्यम् etc., is the गुण सामान्यम्. Similarly, अहङ्कार and अव्यक्त have got one सामान्य गुणम्, a common feature is there for such a usage, and that common feature is प्रवर्तकत्वात्. It means both are initiators of action or process. Both have got initiating power. What are the initiating powers? अव्यक्तम् has got the power to initiate the whole creation process because from अव्यक्तम् only महत् came, then अहङ्कार, सूक्ष्म भूतानि, स्थूल भूतानि etc. यतः प्रवृत्तिः प्रसृता पुराणी ॥ गीता १७-४ ॥ The entire creation is initiated by मूलप्रकृति. And अहङ्कार is also a great initiator of the entire संसार process. धिया सहोदेति धियास्तमेति लोकस्ततो

धीप्रविभास्य एषः । धीलोकजन्मक्षयधाम पूर्णं सद्गतु
जन्मक्षयशून्यमेकम् ॥ सदर्शनम् ९॥ Along with अहङ्कार all
our problems will arise and along with अहङ्कार all our
problems will resolve. अहङ्कार सत्त्वे संसार प्रवृत्ति सत्त्वम्
अहङ्कार अभावे संसार प्रवृत्ति अभावः. How do you prove that?
Here रमण महर्षि specializes on अहङ्कार. During sleep no
अहङ्कार, therefore no initiative. Even the most active *Rajasic*
person during deep sleep state is in total rest because अहङ्कार
is not there. अहङ्कार अभावे प्रवृत्ति अभावः. But the moment we
wake up the first thing we see is watch. Invariably we have
overslept. अहङ्कार wakes up and ममकार comes, my family
duties, class duties, so many duties awake. Because अहङ्कार
is कर्ता भोक्ता प्रमाता. Therefore along with अहङ्कार कर्तृत्वम्
arise and along with कर्तृत्वम् नित्यकर्माणि, नैमित्तिककर्माणि,
काम्यकर्माणि, प्रायश्चित्कर्माणि, so many कर्मs all arise with
कर्तृत्वम्. कर्तृत्वम् arises because of अहङ्कार. So thus
अव्यक्तम् is सृष्टि प्रवर्तकम् and अहङ्कार is संसार प्रवर्तकम्.
उभयोः अपि प्रवर्तकत्वात् च. Because of this common feature of
initiatorhood or initiative, अहङ्कारस्य – अहङ्कार being a
great initiator like अव्यक्तम्. Therefore the word अहङ्कार can
be used for अव्यक्तम्. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 07-04 Continuing;

आपः अनलः वायुः खम् मनः इति मनसः कारणम् अहङ्कारः गृह्णते । बुद्धिः इति अहङ्कारकारणं महत्-तत्त्वम् । अहङ्कारः इति अविद्या-संयुक्तम् अव्यक्तम् ।

यथा विषसंयुक्तम् अन्नं विषम् उत्पयते, एवम् अहङ्काराखासनावत् अव्यक्तं मूलकारणम् अहङ्कारः इति उत्पयते । प्रवर्तकत्वात् अहङ्कारस्य ।

अहङ्कारः एव हि सर्वस्य प्रवृत्तिबीजं दृष्टं लोके ।

In this fourth verse Lord कृष्ण is talking about अपरा प्रकृति which is one of the two components of ईश्वर. We should not say ईश्वर is endowed with these two प्रकृतिः, we should say ईश्वर is the mixture of these two प्रकृतिः. And अपरा प्रकृति itself is subdivided into eight factors which were enumerated in the श्लोक we saw in the last class. पञ्च सूक्ष्म भूतानि, अहङ्कारः, बुद्धिः and मनः. And we saw that मनः should not be, really speaking, occurring in this list because मनः is not the प्रकृति, मनः is only a विकृति. And since मनः should not be occurring but it is occurring शङ्कराचार्य interprets the word differently. And the word मनः is taken as अहङ्कारः. And once मनः is interpreted as अहङ्कारः, this problem is solved but another problem arises. What is that other problem? If मनः is taken as अहङ्कारः then how will you interpret the word अहङ्कारः occurring in the श्लोक. शङ्कराचार्य says the word अहङ्कारः should mean अव्यक्तम् or मूलप्रकृतिः. Because in the श्लोक

अव्यतक्तम् or मूलप्रकृतिः is not occurring and that must be included. In fact, that is the prime constituent. It is like a marriage party without groom. So therefore मूलप्रकृतिः which is the most important component of आपरा प्रकृति कृष्ण has quietly left in the श्लोक. Therefore शङ्कराचार्य says अठङ्कारः refers to मूलप्रकृतिः. And then the question comes how can the word अठङ्कारः refer to मूलप्रकृतिः, you cannot take any meaning for any word then there will be communication confusion. And for that शङ्कराचार्य gives two reasons. अठङ्कारः is there in the मूलप्रकृतिः in potential form. And शङ्कराचार्य calls the potential अठङ्कारः as अविद्या or अठङ्कारवासना. This is an idiom शङ्कराचार्य will use often, those who study भाष्यम् should be aware of it. शङ्कराचार्य uses the word अविद्या for अठङ्कारः in potential form. Therefore अविद्या means अठङ्कारः in potential form and another word he uses is अठङ्कारवासना. And since अठङ्कारवासना otherwise called अठङ्कारः in potential form otherwise called अविद्या is in मूलप्रकृतिः, अठङ्कारः can be used for referring to मूलप्रकृतिः. And he gave the example of a food which is mixed with poison is called poison. विषसंयुक्तम् अनन्तं विषम् इति उच्यते एवम् अठङ्कार संयुक्ता मूलप्रकृतिः अठङ्कारः इति उच्यते. This is reason number one, which we completed in the last class. Then he gave the second reason also. The second reason for what? Using the word अठङ्कारः in the meaning of मूलप्रकृतिः. What is the second reason? गुण सामान्यात् गौण प्रयोगः. We can use one word in the meaning of the other if both have got certain common features like a person with majesty, power etc., can be called a lion. Even though he is not a lion he has got certain

characteristics similar to lion, therefore सिंह गुण सामान्यात् सिंह इति उच्यते. It is called गुण सामान्य निमित्त प्रयोगः गौण प्रयोगः. And another example शङ्कराचार्य gives is he is a fire. अग्निर्मानवतः. अग्निर्मानवतः. अग्निर्मानवतः. Similarly अहङ्कार and मूलप्रकृतिः have got one सामान्य गुण called प्रवृत्तिकारणम्. मूलप्रकृति is the cause of the entire creation and अहङ्कार also is the cause of the entire संसार. In the last class I gave you the अन्वय व्यतिरेक logic also. अहङ्कार सत्त्वे संसार प्रवृत्ति अहङ्कार अभावे संसार प्रवृत्ति अभावः तस्मात् अहङ्कार एव संसार प्रवृत्ति कारणम्. That is why in जाग्रदवरथा अहङ्कार is there, संसार is fully active. In सुषुप्ति अवरथा अहङ्कार is gone, संसार is gone, we are all मुक्तः. Not only we are liberated, others around us also are liberated from us. Neither we have any problem, nor others have any problem because of us. Thus प्रवृत्तिबीजत्वरूप गुण सामान्यात् अहङ्कारः अव्यक्तम् भवति. I said in the second paragraph third line after इति उच्यते there must be a full stop and from प्रवर्तकत्वात् onwards is a second explanation. Therefore we should add the word चकार, प्रवर्तकत्वाच्च अहङ्कारस्य because of this second reason also अहङ्कार is अव्यक्तम्. And प्रवर्तकत्वात् हेतु is explained in the next sentence. अहङ्कारः एव हि सर्वस्य प्रवृत्तिबीजं हृष्टं लोके । That अहङ्कार is the initiator of all problem you don't require शास्त्रम् our own daily experience is the proof. That is why he says लोके हृष्टम्. In the world it is the experience of everyone. What is the experience? The अहङ्कारः is the प्रवृत्तिबीजम् – is the seed for all the activities, सर्वस्य. And initially the अहङ्कार

produces **ममकार** with the **पञ्च अनात्मा**s. First **अहङ्कार** comes, and the moment it comes the first job of it is to generate **ममकार**. My body, my mind, my family, my possession, my profession. **अहङ्कार** creates the **पञ्च ममकार**s and once the **पञ्च ममकार**s come, activity starts.

And incidentally one more point. The word **अहङ्कार** has got two different meaning in **धर्मशास्त्र** and **वेदान्तशास्त्र**. In this **श्लोक अहङ्कार** is not **धर्मशास्त्र अहङ्कार** but it is **वेदान्तशास्त्र अहङ्कार**. This is an aside note. **शङ्कराचार्य** doesn't mention, better we note. What is **धर्मशास्त्र अहङ्कार**? **धर्मशास्त्र अहङ्कार** is pride, vanity, arrogance, haughtiness, etc., as opposed to humility. **मानित्वम्, दमित्वम्** etc. Whereas in **वेदान्तशास्त्र** the word **अहङ्कार** means **देह आभिमान** caused by **आत्म अज्ञानम्**. And all the **अज्ञानी**s have got that **अहङ्कार, Vedantic अहङ्कार**. According to **वेदान्त** even a humble person has got **अहङ्कार** as long as he is an **अज्ञानी**. Even when he says **दासोऽहम्**, **वेदान्त** says he says so because of **अहङ्कार**. **वेदान्त** says the very humility is because he thinks he is small because he doesn't know he is **ब्रह्मास्मि**. I hope you are able to understand this difference. Upto this we saw in the last class. Continuing;

इति इयं यथोक्ता प्रकृतिः मे मम ईश्वरी मायाशक्तिः अष्टधा भिन्ना भेदम् आगता ॥ ७-४ ॥

In the **मूलम्** after **अहङ्कारः** the word **इति इयम्** is there, that **शङ्कराचार्य** comments. **इति** – in this manner, as described above, **इयं प्रकृतिः** – this is My lower nature, **इयम्** is equal to **यथोक्ता** – above mentioned, **प्रकृतिः**, **शङ्कराचार्य** doesn't

commented on this word, it should be understood as lower nature which is the cause, the परिणामी उपादान कारणम्. Literally the word प्रकृतिः means उपादान कारणम्. And here परिणामी उपादान कारणम्. The word प्रकृति is derived from the संरकृत प्रकृति, प्रक्रियते इति प्रकृतिः. A material cause is called प्रकृति because it is shaped into various products. Wood is called प्रकृति, because it is shaped into several things. The निमित्त कारणम् will always work on the उपादान कारणम्. Who is the निमित्त कारणम्? Carpenter. What is उपादान कारणम्? Wood. What does the carpenter do? Carpenter works on the material cause to convert into verities of furniture. Goldsmith works on the gold bar and converts into ornaments. Thus that which is shaped into, modified into different products is called प्रकृति. प्रक्रियते इति प्रकृतिः. कर्म व्युत्पत्ति. That which is shaped into verities of products by निमित्त कारणम्. Thus what is the definition of उपादान कारणम्? That which is shaped into verities of products by निमित्त कारणम् is called उपादान कारणम्. उपादानम् is derived from the उप+आ+वृद्धा. उपादानम् means that which is taken by निमित्त कारणम्. उपादीयते इति उपादानम्. Carpenter always goes in search of उपादानम्, because then alone he can shape. Therefore that which is taken by निमित्त कारणम् to shape into various product is called उपादान प्रकृतिः. So उपादीयते इति उपादानम् प्रक्रियते इति प्रकृतिः. उपादानम् च असौ प्रकृतिः च उपादान प्रकृतिः is अव्यक्तम्. ये is in the मूलम्, is equal to मम. मम means ईश्वरी – belonging to ईश्वर. ईश्वर सम्बन्धिनि ईश्वरी. ईश्वरी is called मायाशक्तिः. अपरा प्रकृति is another name for मायाशक्ति. This word is very important here. Because here कृष्ण is borrowing

this eightfold प्रकृति from साङ्ख philosophy. Since कृष्ण or व्यासाचार्य, the author is taking the idea from साङ्ख philosophy, one may conclude that वेदान्त philosophy and साङ्ख philosophy are one and the same. To avoid that confusion शङ्कराचार्य wants to show the difference between साङ्ख and वेदान्त. What is the common factor? They also talk about प्रकृति. We are also talking about प्रकृति. The word प्रकृति is common to साङ्ख and वेदान्त. Then what is the difference? शङ्कराचार्य says in साङ्ख philosophy प्रकृति is never equated to माया. They use the word प्रकृति but they will not equate it to माया whereas we talk about प्रकृति and we equate it to माया. Then the next question is so what? What is the difference between प्रकृति equated to माया and प्रकृति not equated to माया? If प्रकृति is equated to माया प्रकृति becomes मिथ्या. And if it is मिथ्या it cannot be counted. You can experience it but you cannot count it, like our reflection in the mirror. We experiences the reflection but we don't count the reflection. Since प्रकृति is not counted we become *Advaitin*. The moment you equate प्रकृति to माया, प्रकृति is not counted, therefore we will become *Advaitin*. Whereas in साङ्ख since प्रकृति is not equated to माया, प्रकृति becomes सत्यम्. And if प्रकृति is सत्यम्, it should be counted. And once it is counted, you are no more *Advaitin* and you become *Dvaitin*. साङ्ख is द्वैत दर्शनम्, योग is द्वैत दर्शनम्, व्याय is द्वैत दर्शनम्, वैशेषिक is द्वैत दर्शनम्, पूर्व पूर्वमीमांसक is द्वैत दर्शनम् all of them are द्वैत दर्शनम् because they all say उपादान कारणम् सत्यम् whereas we alone say उपादान कारणम् मिथ्या. All these ideas are communicated by one word **मायाशक्तिः**. And to differentiate

साङ्ख and वेदान्त alone व्यासाचार्य wrote hundred and thirty सूत्रs in the ब्रह्मसूत्र first chapter from ईक्षतेर्नाशब्दम् ॥ ब्रह्मसूत्र १-१-५ ॥ From the fifth सूत्र onwards upto the end of the first अध्यायः, एतेन सर्वे व्याख्याता व्याख्याताः ॥ ब्रह्मसूत्र १-४-२८ ॥ hundred and thirty odd सूत्रs all the struggle to differentiate वेदान्त and साङ्ख्य, वेदान्त and योग. In fact, many problems in वेदान्त is because we do not differentiate वेदान्त and योग and the very confusion of निर्विकल्पक समाधि importing the concept of निर्विकल्पक समाधि into वेदान्त we have got into a very huge problem, where *Yogic* निर्विकल्पक समाधि we don't require in वेदान्त, but ninety percent of वेदान्त शास्त्र now is hovering around the wrongly borrowed निर्विकल्पक समाधि belonging to योग दर्शनम्, in fact, we don't require that at all. By bringing an unwanted निर्विकल्पक समाधि into वेदान्त we have successfully confused ourselves. This is the glory of मायाशक्तिः. मायाशक्तिः इति अष्टधा भिन्ना – in this manner अपरा प्रकृति is divided into eight divisions. भिन्ना is equal to भेदम् आगता – divided. The अन्वय is, भूमिः, आपः, अनलः, वायुः, यम्, मनः, बुद्धिः अहङ्कारः एव च – इति इयम् मे अष्टधा भिन्ना प्रकृतिः (भवति) । Continuing;

Verse 07-05

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ गीता ७-५ ॥

I will give you the gist of this उलोक. This eight-fold प्रकृति is called अपरा प्रकृति which is the परिणामी उपादान कारणम् of the universe and which is जडम्, inert in nature, and this alone contributes to the नाम and रूप of the universe. अपरा

प्रकृति matter alone contributes to the नाम and रूप of the universe. Then कृष्ण says this is called lower nature of Mine, lower nature because it cannot exist independent of परा प्रकृति, it being मिथ्या, it being परतन्त्र, it is inferior and शङ्कराचार्य gives another reason also. It is inferior because it causes problems. दुःखम् is the nature of अपरा प्रकृति, सुखम् is of the nature of परा प्रकृति. दुःख रूपत्वात् दुःख कारणत्वात् च अपरा प्रकृतिः, सुख रूपत्वात् सुख कारणत्वात् च परा प्रकृतिः. So this is अपरा प्रकृति and other than the अपरा प्रकृति माया I have got another higher nature and He says that higher nature is परा प्रकृति. He gives two important descriptions. यदा इदम् जनत् धार्यते – परा प्रकृति supports two things. What are the two things? One परा प्रकृति supports अपरा प्रकृति, and not only that when अपरा प्रकृति gets modified it becomes the प्रपञ्च. अपरा प्रकृति modified is जड प्रपञ्च, नामरूप प्रपञ्च, हृत्य प्रपञ्च, which has got हृत्यत्वम्, भौतिकत्वम्, सगुणत्वम्, सविकारत्वम्, आगम-आपाचित्वम्, this प्रपञ्च, परा प्रकृति sustains the प्रपञ्च also. Thus परा प्रकृति sustains अपरा प्रकृति, परा प्रकृति sustains the modified अपरा प्रकृति which is called प्रपञ्च. This is one nature of परा प्रकृति. You can say सत् रूपेण in the form of pure existence it sustains अपरा प्रकृति by giving सत्ता प्रदानेन just as waker sustains the dream by lending existence, परा प्रकृति lends existence to अपरा प्रकृति also. परा प्रकृति lends existence to प्रपञ्च also. Thus सत् रूपेण धार्यते.

Then कृष्ण gives another important description which is called महावाक्यम्. This is a महावाक्यम् मन्त्र. And He says that after अपरा प्रकृति produces all the bodies and minds, परा प्रकृति alone enters all the bodies and minds in the form of जीव.

तत्सृष्ट्वा तदेवानुप्राविशत् ॥ तौतिरीयोपनिषत् २-६-६ ॥ अपरा प्रकृति creates body-mind-complexes and परा प्रकृति performs गृहप्रवेशम्. When परा प्रकृति enters all the body-mind-complex परा प्रकृति gets a new name, just as waker जीवात्मा creates the dream world and enters the dream world and gets a new name dreamer जीवात्मा, similarly, परा प्रकृति alone becomes जीवः. Therefore जीव-भूताम् is the महावाक्य line. So पराम् प्रकृतिम् is तत् पद लक्ष्यार्थ, जीव-भूताम् is त्वम् पद लक्ष्यार्थ, शङ्कराचार्य will say क्षेत्रज्ञलक्षणाम् शङ्कराचार्य goes ‘crazy’. He remembers the thirteenth chapter क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ॥ गीता १३-२ ॥ In the thirteenth chapter there is a महावाक्यम्, here in the seventh chapter also we have a महावाक्यम्. शङ्कराचार्य links those two महावाक्यम् by translating जीव-भूताम् as क्षेत्रज्ञलक्षणाम्, that is त्वम् पद लक्ष्यार्थ. परा प्रकृति is तत् पद लक्ष्यार्थ. तत् पद लक्ष्यार्थ त्वम् लक्ष्यार्थ ऐवयम् विद्धि. In fact, भगवद्गीता is over because students are continuing to sit कृष्ण is continuing, that is all. So जीव-भूताम् विद्धि. जीव-भूताम् indicates परा प्रकृति in चित् रूपम्, धार्यते जगत् indicates परा प्रकृति is सत् रूपम्. Therefore जीव-भूताम् धार्यते जगत् means सच्चिदानन्द रूप परा प्रकृति is introduced. In fact, you can extract the entire वेदान्त शास्त्र from this one श्लोक. If you have got enough time and skill you can extract the entire वेदान्त शास्त्र out of this one श्लोक. जीव-भूताम् brings in चित् धार्यते जगत् brings in सत् विद्धि brings in आनन्द. How विद्धि brings in आनन्द? कृष्ण says you should know this. So naturally the student asks why I should know, I have got so many other things to know. You should know because it is worth knowing. It is ज्ञेयम् शान्तं शिवमद्वैतं चतुर्थं

मन्यन्ते स आत्मा स विज्ञेयः ॥ माण्डूकयोपनिषत् ७ ॥ It is worth knowing. **विद्धि** means it is worth knowing. And why is it worth knowing? आनन्द प्रठम्. Therefore the word **विद्धि** indicates आनन्द स्वरूपत्वम्, सच्चिदानन्द has been brought. Any way this is the gist of this श्लोक. Now we will go to the भाष्यम्.

अपरा न परा निकृष्टा अशुद्धा अनर्थकरी संसारबन्धनात्मिका इयम् ।

So **अपरा इयम्**, so the word **इयम्** means the प्रकृति mentioned in the previous श्लोक. We should make a note, these are all very subtle points. In the previous श्लोक कृष्ण only enumerated eight factors and said it is प्रकृति, He did not add the adjective there अपरा or परा, He only said this is the प्रकृति, the material cause. That it is inferior material cause that is not said in the previous श्लोक. In this श्लोक alone He is introducing that topic, therefore we should know **इयम्**, the material cause mentioned in the previous श्लोक is अपरा, is inferior.

And for the inferiority two causes can be given, I gave you an objective inferior cause, nonjudgmental inferior cause that it has got dependent existence, therefore it is inferior. So पारतन्त्र्यम् is conveyed through अपरत्वम्.

But शङ्कराचार्य wants to give another reason. **न परा**, **अपरा** means **न परा** – not superior. **अपरा** means not परम्, not परम् means not superior. So **अपरा** means not superior, not superior means inferior. Therefore he says **निकृष्टा**. Why is it inferior? **अशुद्धा** – full of राग-द्रेष, काम-क्रोध, लोभ-मोह, मद-मात्सर्य, अज्ञान, संशयः विपर्ययः. Intellectual impurities are अज्ञान संशय विपर्यय, ignorance, doubt and misconception

respectively. What are emotional impurities? राग-द्वेष, काम-क्रोध etc. All these belong to आपरा प्रकृति. Therefore अनर्थकरी. So निकृष्टा is equal to आशुद्धा is equal to अनर्थकरी. अनर्थकरी means the cause of varieties of problems. अनर्थ means problems. It is problem creator.

What type of problem it creates? If it is minor problem we can ignore that. There are so many problem created by so many things. We don't have time to look into all the problems. If आपरा प्रकृति is causing minor problem then we can ignore it. So शङ्कराचार्य says संसारबन्धनात्मिका – it doesn't create a minor problem, all problems are created by this one only. It is the mother or father, I say mother because प्रकृति is feminine gender, therefore I say mother of all problems. So संसारबन्धनात्मिका – it is of the nature of the entrapment called संसार. संसार I have defined that the sense of feeling or being entrapped. Whenever I feel I am trapped, either in the body I feel trapped as we grow older and older we look upon the body itself as a trap, or we feel family is a trap, or we feel a particular relation is a trap or a particular job is a trap, whenever I feel I am helplessly trapped, and I don't know how to get out of this. The sense of entrapment is called संसार. So संसारबन्धनात्मिका. It can be गुरु शिष्य also. If the गुरु feels I am trapped with this student, that is also संसार. And if you feel you are trapped with this गुरु, that is also संसार. It is possible; still some शिष्यs continue because he is afraid that गुरु may curse him. Therefore he continues with the गुरु. So releasing गुरु can become a binding गुरु. That is why in our tradition during विविदिषा सन्न्यास गुरु and शिष्य bond each other and

during विद्वत् सन्न्यास गुरु himself tells the शिष्य hereafter you have no more bond with me. You can have an informal non-binding relationship. After विद्वत् सन्न्यास गुरु शिष्य सम्बन्ध is also loosened. It is non-binding relationship. न शास्ता न शास्त्रम् न शिष्यो न शिक्षा न च त्वम् न चाहम् न चायम् प्रपञ्चः स्वरूपावबोधो विकल्पासहिष्णुः तदेकोऽवशिष्टः शिवः कैवल्योऽहम् ॥ अथ दशश्लोकी ७ ॥ No trap. That is why clean shaven. Previously tuft was there with which गुरु will catch hold. Now गुरु himself during सन्न्यास ceremony गुरु comes with a scissors and गुरु cuts the tuft saying we have no formal relationships. Therefore अपरा प्रकृति alone is the cause of all relationships. विश्वं पश्यति कार्यकारणतया रवरवामिसंबन्धतः शिष्याचार्यतया तथैव पितृपुत्राद्यात्मना भेदतः । स्वप्ने जाग्रति वा एष पुरुषो मायापरिश्रामितः तरमै श्री गुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ श्रीदक्षिणामूर्तिं स्तोत्रम् ८ ॥ गुरु शिष्य सम्बन्ध is also ultimately बन्ध. Any सम्बन्ध is some बन्ध. Even दासोऽहम् सम्बन्ध is some बन्ध. सोऽहम् that is possible only in परा प्रकृति. All this started because of the word बन्धनात्मिका. Continuing;

इतः अस्याः यथोक्तायाः तु अन्यां विशुद्धां प्रकृतिं मम आत्मभूतां विद्धि मे परां प्रकृष्टां जीव-भूतां क्षेत्रज्ञालक्षणां प्राणधारणनिमित्तभूतां हे महाबाहो, यया प्रकृत्या इदं धार्यते जगत् अन्तः प्रविष्ट्या ॥ ७-८ ॥

इतः तु अन्याम् means other than this. So **अस्याः यथोक्तायाः** अपरा प्रकृतेः **अन्याम्**, **अन्याम्** means other. Other than **अस्याः**, **अस्याः** means **यथोक्तायाः**, **यथोक्तायाः** means previously mentioned अपरा प्रकृति. So other than previously

mentioned अपरा प्रकृति, तु, तु indicates of a totally different nature, unlike, विलक्षणार्थे तु. Totally unlike the अपरा प्रकृति is the other one, **अन्याम् प्रकृतिम्**. Why do you say the other प्रकृति is different? **विशुद्धाम्** – opposite of अशुद्ध is **विशुद्ध**. So **विशुद्ध** means विशेषेण शुद्ध, totally pure. And why is it totally pure? There are many things pure, but we can become impure. Mind you can purify but mind can again get impure. **अनात्मा** problem is it can never be eternally pure, it can never be totally pure, and even if you make it totally pure, it will not be eternally pure. That is why I say never look for a liberation in which mind will become perfect. Never look for a liberation in which mind will become totally and perfectly and eternally pure. As long as you are in that trap you will postpone the liberation. Mind based liberation will be eternally postponed. Therefore I am not the impure mind is liberation. And therefore to know that we require some purity. Therefore purify the mind enough to know that I am not the mind. But if your aim is perfectly purifying mind and thereafter getting knowledge I wish you all the best, you will say even after twenty जन्मs **स्वामिजि** I have not got **साधन** चतुष्टय सम्पत्ति, even after hundred billion जन्मs this complaint will continue. Therefore **विशुद्धाम्** – ever pure प्रकृति. And what is परा प्रकृति? **मम आत्मभूताम्**. Is कृष्ण ज्ञानि or अज्ञानि? कृष्ण says **मम आत्मभूताम्** – which is My real nature. Even कृष्ण doesn't want to identify with this अपरा प्रकृति. Even though भगवान्'s अपरा प्रकृति is far superior, even भगवान् doesn't want to identify with his अपरा प्रकृति, because भगवान्'s अपरा प्रकृति has also got its own problem. Therefore कृष्ण doesn't want to identify with that. Therefore He says **मम**

आत्मभूताम् – the परा प्रकृति which is My real Self, विद्धि – may you know मे परां प्रकृष्टां प्रकृतिम् – that प्रकृति should be connected with परां प्रकृष्टाम्, पराम् is in the मूलम्, is equal to प्रकृष्टाम्, प्रकृष्टाम् means superior.

Why परा प्रकृति is superior? We can give two reason. One is it is independently existent, परा प्रकृति doesn't borrow existence from अपरा प्रकृति whereas अपरा प्रकृति borrows existence from परा प्रकृति. Since परा प्रकृति has got स्वतन्त्र सत्ता, it is superior.

What is the second reason? परा प्रकृति being pure it is मोक्ष कारणम्. अपरा प्रकृति is संसार कारणम् and परा प्रकृति is मोक्ष कारणम्. How परा प्रकृति is मोक्ष कारणम्? If you know परा प्रकृति it gives liberation. परा प्रकृति is मोक्ष कारणम् doesn't mean परा प्रकृति will call you and say take this मोक्ष. Therefore परा प्रकृति is मोक्ष कारणम् does not mean it gives मोक्ष, it means it becomes the निमित्तम् for मोक्ष, when you know परा प्रकृति it gives you liberation. Known परा प्रकृति is the cause of liberation, unknown परा प्रकृति is the cause of bondage. This is the rule. अज्ञातम् ब्रह्म is संसार कारणम् ज्ञातम् ब्रह्मन् is मोक्ष कारणम्. Therefore प्रकृष्टाम् – superior प्रकृति, जीव-भूताम् in the second line, this परा प्रकृति alone is जीव. How महावाक्यम्! Very important महावाक्यम्. But when कृष्ण says ईश्वर is जीवः, then those people who have practiced दासोऽहम् दासोऽहम् दासोऽहम् they will be disturbed. Therefore शङ्कराचार्य explains the word जीव has two meanings, one if वाच्यार्थ and the other is लक्ष्यार्थ. The direct meaning of the word जीव is अहङ्कार, the विदाभास. And जीव as अहङ्कार is

संसारि. Whereas here the word जीव is not वाच्यार्थ जीवः, not विदाभास जीवः, but वित् रूप जीवः. Therefore in this context don't take the विदाभास, don't take the mind, don't take the body, but अवस्था त्रय साक्षि. Therefore शङ्कराचार्य says क्षेत्रज्ञलक्षणाम्, लक्ष्यार्थ भूताम् त्वम् पद लक्ष्यार्थ भूताम्, क्षेत्रज्ञलक्षणाम् – which is in the form साक्षि चैतन्यम्. Why does शङ्कराचार्य use the word क्षेत्रज्ञ? Because कृष्ण Himself will use this expression in the thirteenth chapter. I said this is a महावाक्यम् श्लोक, therefore this श्लोक deserves a very huge commentary but शङ्कराचार्य doesn't write a huge commentary, this श्लोक deserves such a commentary. Why शङ्कराचार्य doesn't write? By using word क्षेत्रज्ञलक्षणाम् शङ्कराचार्य says in thirteenth chapter I will give you a detailed commentary. Because in that श्लोक शङ्कराचार्य is going to write a big commentary. And if we come to that श्लोक we will be spending double digit classes perhaps. Since it is going to be elaborated there शङ्कराचार्य says now I will let you off the hook.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदत्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्यं पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 07-05 Continuing;

इतः अस्याः यथोक्तायाः तु अन्यां विशुद्धां प्रकृतिं मम आत्मभूतां विद्धि मे परां प्रकृष्टां जीव-भूतां क्षेत्रज्ञालक्षणां प्राणधारणनिमित्तभूतां हे महाबाहो, यया प्रकृत्या इदं धार्यते जगत् अन्तःप्रविष्ट्या ॥ ७-४ ॥

After talking about अपरा प्रकृति in the fourth verse Lord कृष्ण is defining the परा प्रकृति, His higher nature. If अपरा प्रकृति can be called माया, परा प्रकृति can be equated to ब्रह्मन्. And this परा प्रकृति which is the चैतन्यम् ब्रह्म is introduced in the fifth verse and कृष्ण voluntarily gives an important information. Even though this information is not at all required for the context कृष्ण gives an additional information which is extremely important. For the context information required is परा प्रकृति is the चैतन्य स्वरूपम् ब्रह्म. He has to say माया and ब्रह्मन् together is the जगत्कारणम्. And therefore there is not जगत् other than माया and ब्रह्मन्. This alone is required but कृष्ण carefully adds an information that ब्रह्मन् alone is available in the body of everyone as the very जीवात्मा. the जगत्कारण परमात्मा alone is very much available in everybody in the form of the very जीवात्मा. Thus voluntarily जीवात्मा परमात्मा ऐक्यम् कृष्ण brings in. And when we use the word जीवः in some context it will refer to चिदाभास चैतन्यम्, reflected consciousness and in some other context it refers to चित्, the original Consciousness. चिदाभास is the वाच्यार्थ of the word जीव, चित् is the लक्ष्यार्थ of the word जीव. So naturally a

question will come in this context whether the word जीव it refers to विद्याभास or वित्. And therefore शङ्कराचार्य clarifies here the word जीव does not mean विद्याभास but it refers to the very वित् itself. Therefore he adds the word क्षेत्रज्ञलक्षणाम्, which is otherwise called क्षेत्रज्ञः, which will be elaborately analyzed in the thirteenth chapter, therefore I am not explaining the word क्षेत्रज्ञः here. Note this much क्षेत्रज्ञः is साक्षि चैतन्यम्, OC, the original Consciousness. Then in which context should जीव be understood as विद्याभास? If in this context जीव means वित् then in which context should जीव be taken as विद्याभास? In the entire कर्मकाण्ड context when we talk about the जीव travelling from one body to another, when जीव travels from one लोक to another, when the children are offering श्राद्धम्, तर्पणम्, etc., to the जीव; in the context of कर्मकाण्ड, in the context of श्राद्धम्, तर्पणम्, etc., the जीव should not be equated to वित्, in that context the जीव must be equated to विद्याभास. And therefore कर्मकाण्डे जीवः विद्याभासः ज्ञानकाण्डे जीवः वित्, कर्मकाण्डे जीवः वाच्यार्थः ज्ञानकाण्डे जीवः लक्ष्यार्थः, कर्मकाण्डे जीवः अठङ्कारः ज्ञानकाण्डे जीवः साक्षि. And in the गीता class are we in कर्मकाण्डम् or ज्ञानकाण्डम्? We are supposed to be in ज्ञानकाण्डम्? Therefore contextually शङ्कराचार्य brilliantly translates जीव-भूताम् क्षेत्रज्ञलक्षणाम्. And then the grammatical definition of जीव also शङ्कराचार्य gives here. According to grammar जीवः is derived from the वृजीव् जीवति. What is the meaning according to *Paninian* धातुपाठ? प्राणधारणे. That which holds the सूक्ष्म शरीरम् along with the स्थूल शरीरम् is called the जीवः. Therefore he says प्राणधारणनिमित्तभूताम् – because of which alone the प्राण is

now confined to स्थूल शरीरम्. Otherwise it would have said goodbye. Therefore if प्राण is continuing to be in the शरीरम् it is because of the जीव, the चैतन्यम्.

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनःषष्ठानीनिद्रयाणि प्रकृतिस्थानि कर्षति ॥ गीता १७-७ ॥

चैतन्यम् alone helps the सूक्ष्म शरीरम् remain in the स्थूल शरीरम्. चैतन्यम् alone pushes this सूक्ष्म शरीरम् out of the स्थूल शरीरम् also. That चैतन्यम् is जीवः. Therefore प्राणधारणनिमित्तभूताम् – which is the cause of the life remaining in the body. हे महाबाहो विद्वि – may you know this. यया is in the मूलम्, is equal to प्रकृत्या – because of this परा प्रकृति alone, यया is equal to प्रकृत्या and प्रकृत्या is equal to परा प्रकृत्या, because of the परा प्रकृति alone, इदम् जगत् धार्यते – the entire creation is sustained. इदम् should be connected with जगत्. So, इदम् जगत् धार्यते. And why does the world require the support of परा प्रकृति? Because the world is मिथ्या and मिथ्या requires support of सत्यम् परा प्रकृति. And how does the परा प्रकृति supports the world? By giving or donating three important things. परा प्रकृति alone donates three important things to the प्रपञ्च. What are those three important things? Don't say food, clothing and shelter, though they are necessary but more important that those is 'सत्, वित् and आनन्द'. परा प्रकृति lends existence to the material world, परा प्रकृति lends Consciousness to the material world, परा प्रकृति lends happiness to the mind now and then. Because of the now and then happiness also the human beings have got some hope that they will enjoy आनन्द tomorrow. Some hope is possible

only because of now and then donation of आनन्द to the mind in the form of प्रतिबिम्ब आनन्द. प्रिय, मोद, प्रमोद आनन्द is परा प्रकृति's gift to आनन्दमयकोश which is part of this world. Therefore प्रकृत्या इदम् जगत् धार्यते. And how does it sustain? **अन्तःप्रविष्ट्या** – by inhering the अपरा प्रकृति or the world. Not by remaining far away in वैकुण्ठम् or कैलासम् but by interpenetrating, by inhering just as the rope inheres the snake to sustain the snake, just as the waker inheres the dream to sustain. Similarly, परा प्रकृति is not far away wherever the world is there, there itself परा प्रकृति is there, when I am saying the mic is, the 'is'ness which is intimate in the mic is nothing but परा प्रकृति. The very 'is'ness is nothing परा प्रकृति. अस्ति आति प्रियं रूपम् I have said this in the last class, all those we have to note here. **अन्तःप्रविष्ट्या**. **अन्तःप्रविष्ट्या** is adjective to **प्रकृत्या**. By the inherent परा प्रकृति the world is sustained. And in the fifteenth chapter of the गीता the parallel verse is

उत्तमः पुरुषः तु अन्यः परम्-आत्मा इति उदाहृतः ।
यः लोक-त्रयम् आविष्य बिभर्ति अव्ययः ईश्वरः ॥ गीता १७-१७ ॥

आविष्य is **अन्तःप्रविष्ट्या**. बिभर्ति is **धार्यते**, they both have the same meaning. The अन्वय is, हे महाबाहो! इयम् अपरा (प्रकृतिः अस्ति) । इतः अन्याम् (प्रकृतिम्) तु मे पराम् प्रकृतिम् जीव-भूताम् विद्धि, यया इदम् जगत् धार्यते । Continuing;

Verse 07-06

एतद्योनीनि भूतानि सर्वाणीत्युपधार्य ।
अहं कृत्स्नरय जगतः प्रभवः प्रलयस्तथा ॥ गीता ७-६ ॥

I will give you the gist of this verse. Here the Lord कृष्ण says both परा प्रकृति and अपरा प्रकृति put together is called ईश्वर. Thus ईश्वर is endowed with both components. And this ईश्वर with both components put together is जगत् कारणम्.

And from this we should not an aside point that परा प्रकृति by itself can never become a कारणम्, अपरा प्रकृति also by itself cannot become a कारणम्. And therefore both of them are mutually dependent to play the role of कारणम्, both of them are mutually dependent to enjoy कारणम् status. Naturally a question will come if they are mutually dependent, according to वेदान्त dependence is मिथ्या. Dependence is defined as मिथ्यात्वम्. Rope-snake is मिथ्या because it is dependent on the rope. So if you say परा प्रकृति is dependent on अपरा प्रकृति and अपरा प्रकृति depends on परा प्रकृति then both have got equal status, why do you say one is सत्यम् and the other is मिथ्या? You can say both of them are सत्यम् or both of them are मिथ्या. I have talked about this elsewhere. But being important I am repeating this. Both of them mutually depend to become कारणम् of the universe. The dependence is there from the standpoint of कारणम् status, but there is no dependence on अपरा प्रकृति from the standpoint of existence. When वेदान्त talks about the dependence in the context of सत्यम् and मिथ्या, we are talking about the dependence for existence, परा प्रकृति exists independently without depending on अपरा प्रकृति. परा प्रकृति enjoys existence independently without depending upon अपरा प्रकृति that means परा प्रकृति does not borrow existence from अपरा प्रकृति. Then from where does it borrow? It doesn't borrow from anywhere. परा प्रकृति enjoys स्वतन्त्र सत्ता

whereas अपरा प्रकृति doesn't have intrinsic existence of its own, it has to borrow existence from परा प्रकृति. Therefore we say अपरा प्रकृति is मिश्या. From सत्ता angle one is dependent and the other is independent. अपरा प्रकृति is dependent and परा प्रकृति is independent. Therefore the independent one is called सत्यम् and dependent one is called मिश्या from the सत्ता angle. From कारणम् angle both of them depend mutually. कारणत्वम् is possible only when both of them are available. This is one aside note.

Then the second aside note is this. Here Lord कृष्ण is emphasizing the उपादान कारणत्वम् of ईश्वर, ईश्वर as the material cause of the universe. Even though ईश्वर is both निमित्त कारणम् as well as उपादान कारणम्, in this context the highlight is उपादान कारणम्. And what ईश्वर? परा-अपरा प्रकृति द्वयभूत ईश्वर is together the उपादान कारणम् of the universe. It is the second point to be noted. That means परा प्रकृति gives उपादान कारणम् status to अपरा प्रकृति and अपरा प्रकृति gives the उपादान कारणम् to परा प्रकृति. Just as mother gives parenthood to the father and father gives parenthood to the mother and both enjoy parenthood because of the other one. Thus both परा प्रकृति and अपरा प्रकृति enjoy उपादान कारणत्वम् because of the other one. This is the second note.

Then there is a third note. Because of परा प्रकृति अपरा प्रकृति becomes उपादान कारणम्. And what type of उपादान कारणम्? परिणामी उपादान कारणम्, changing material cause अपरा प्रकृति becomes. Because of the blessings of परा प्रकृति अपरा प्रकृति gets उपादान कारणम् status. What type of उपादान

कारणम्? Changing material cause. Because अपरा प्रकृति is a matter and matter has to change to evolve into the universe. If matter doesn't change the universe evolution will not come. Therefore परा प्रकृति blesses अपरा प्रकृति to get the status of परिणामी उपादान कारणम्. Whereas अपरा प्रकृति helps परा प्रकृति in getting विवर्त उपादान कारणम् status, non-changing material cause. परा प्रकृति is विवर्त उपादान कारणम्. विवर्त उपादान कारणम् means non-changing material cause otherwise called अधिष्ठान उपादान कारणम्. One is साविकार उपादान कारणम् and the other is निर्विकार उपादान कारणम्.

How does परा प्रकृति becomes निर्विकार उपादान कारणम्? How it becomes non-changing material cause? By donating सत्, वित् and आनन्द without undergoing any change. So वित् gives चिदाभास, सदाभास and आनन्द आभास by donating सत्, वित् and आनन्द. And how does परा प्रकृति donates? It donates without undergoing any change. It becomes विवर्त उपादान कारणम् by lending existence and Consciousness. And how does it lend? सन्निधि मात्रेण, without undergoing a change. Thus in this manner परा प्रकृति plus अपरा प्रकृति is equal to ईश्वर and this ईश्वर is उपादान कारणम्.

One more aside note is here. What is the meaning of उपादान कारणम्? It is सृष्टि स्थिति लय कारणम्. The universe emerges out of ईश्वर, the universe exists in ईश्वर, the universe resolves in ईश्वर. In short, Lord कृष्ण is borrowing the famous तैतिरीयोपनिषद् third chapter definition of ब्रह्मन्, यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । यत् प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व । तद् ब्रह्मेति । ॥

तैतिरीयोपनिषत् ३-१-३ ॥ That तठस्थ लक्षणम् of भूगुवल्ली कृष्ण is borrowing in this श्लोक. It is very important श्लोक. The whole seventh chapter is powerful and some of the श्लोकs are very profound. Now we will go to the भाष्यम्.

एतत्-योनीनि एते परापरे क्षेत्रक्षेत्रज्ञलक्षणे प्रकृती योनिः येषां भूतानां तानि एतद्योनीनि, भूतानि सर्वाणि इति एवम् उपधारय जानीहि ।

एतत्-योनीनि is a compound word, it is बहुवीहि compound. Therefore शङ्कराचार्य gives the विश्राह वाच्यम् एते योनिः येषां तानि एतद्योनीनि. एते refers to परा प्रकृति and अपरा प्रकृति, the word योनिः means उपादान कारणम्. Thus **एतत्-योनीनि** means these two put together is the material cause. And put together alone is called ईश्वर. That is why in our tradition all the three मूर्तिः are married and they are non-separable. They will never go to court. ब्रह्म and सरस्वती, सरस्वती sits on the tongue of ब्रह्म, the two cannot be separated, one is परा प्रकृति and the other is अपरा प्रकृति, non-separable. Another is विष्णु and लक्ष्मी, the two cannot be separated, लक्ष्मी sits on the chest of Lord विष्णु. Similarly, शिव and पार्वती they are also non-separable and पार्वती occupies the half of Lord शिव. All the three अपरा प्रकृतिः are non-separable. वागर्थाविव सम्पृक्तौ वागर्थप्रतिपतये जगतः पितरौ वन्दे पार्वतीपरमेश्वरौ ॥ श्युवंशम् १-१ ॥ These are the two put together called ईश्वर. Therefore he says एते is equal to परापरे – the परा प्रकृति and अपरा प्रकृति which are क्षेत्रक्षेत्रज्ञलक्षणे – which are in the form of क्षेत्रक्षेत्रज्ञा. Thus शङ्कराचार्य wants us to make a comparative study of the seventh and the thirteenth chapter.

Unfortunately what happens is when we study the seventh we don't know the thirteenth and when we study the thirteenth we will forget the seventh chapter. Only the word is different, the net result is both are never available together. शङ्कराचार्य wants us to make a deep comparative study.

यावत्सञ्जायते किञ्चित्सत्वं स्थावरजड्गमम् ।
क्षेत्रक्षेत्रज्ञसंयोगातदिदि भरतर्षभ ॥ गीता १३-२६ ॥

That यावत् सञ्जायते of the thirteenth chapter and एतत्-योनीनि of the seventh chapter are parallel. There कृष्ण says क्षेत्र-क्षेत्रज्ञ-संयोगात् सर्वम् सञ्जायते. Here He says परा-अपरा प्रकृति संयोगात् सर्वम् जायते. Therefore क्षेत्रक्षेत्रज्ञलक्षणे प्रकृती योनिः, योनिः means उपादान कारणम्. What type of उपादान कारणम्? That final details we have to note. परा प्रकृति as विवर्त उपादानम् and अपरा प्रकृति as परिणामी उपादानम् both of them are उपादानम्. येषां भूतानाम् – for all the beings. यतो वा इमानि भूतानि जायन्ते ॥ तौतिरीयोपनिषद् ३-१-१ ॥ That भूगुवल्ली भूतानि कृष्ण has borrowed. So तानि एतद्योनीनि, भूतानि. Then the question comes भूतानि has got two meanings. One meaning is living beings, the other one is five elements, पञ्चभूतानि. Which meaning is appropriate? If you go according to भूगुवल्ली then the word भूतानि refers to living beings only, primarily and by extension पञ्च भूतानि is also included, but the primary meaning is living beings only. How do you know भूतानि refers to पञ्चभूतानि or living beings? In the भूगुवल्ली the reason is given. यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । The verb जीवन्ति cannot be applied to पञ्चभूतानि, the verb जीवन्ति can be applied to living beings only because

जीवनम् is a function of living beings only. Therefore contextually, भूतानि refers to प्राणिनः. So भूतानि सर्वाणि इति एवम् उपधारय – may you note ईश्वर is the material cause. उपधारय is in the मूलम् it is equal to जानीहि. Continuing;

यस्मात् मम प्रकृती योनिः कारणं सर्वभूतानाम् अतः अहं कृत्स्नरस्य समस्तरस्य जगतः प्रभवः उत्पत्तिः प्रलयः विनाशः तथा । प्रकृतिद्वयद्वारेण अहं सर्वज्ञः ईश्वरः जगतः कारणम् इति अर्थः ॥ ७-६ ॥

यस्मात् – because of the following reason. And what is the reason? मम प्रकृती योनिः, प्रकृती is long to indicate द्विवचनम्, two प्रकृतिः are indicating by lengthening the word प्रकृती referring to both परा and अपरा put together, योनिः is कारणम्. योनिः शङ्कराचार्य himself explains as कारणम् and in वेदान्त the word योनिः is a technical word used for the material cause. Dictionary wise the word योनिः means womb of a mother, गर्भः is called योनिः. But in वेदान्त the word योनिः is a technical word which means कारणम्, and that too उपादान कारणम्; the word योनिः is not used for निमित्त कारणम्. Therefore once you see the word योनिः you should understand it as material cause, उपादान कारणम्, सर्वभूतानाम् – for all living beings, अतः – because of this reason, अहं कृत्स्नरस्य समस्तरस्य जगतः – I alone am कृत्स्नरस्य is equal to समस्तरस्य, जगतः means the world, for the entire world, अहं प्रभवः. प्रभवः is equal to उत्पत्तिः. And in this context we should carefully note the word उत्पत्तिः here refers to उत्पत्ति कारणम्, पञ्चमी व्युत्पत्ति should be taken. उत्पत्तिः should be translated as उत्पत्ति कारणम् which means सृष्टि कारणम्. I am the सृष्टि

कारणम्. Similarly, **प्रलयः** is सप्तमी व्युत्पत्ति, शङ्कराचार्य seems to have taken भाव व्युत्पत्ति but we should understand it as सप्तमी व्युत्पत्ति and translate **प्रलयः** as **विनाश** कारणम्. विनश्यति अस्मिन् इति विनाशः. उत्पत्यते अस्मात् इति उत्पत्तिः. I am सृष्टि कारणम्, I am प्रलय कारणम् च. And the third one we have to supply, if I am सृष्टि and लय कारणम् in between स्थिति कारणम् also I am. So **तथा, तथा** means ‘and’ the conjunction.

What is the essence of this श्लोक? He says **अहं सर्वज्ञः ईश्वरः जगतः कारणम् इति अर्थः** – I, the omniscient Lord am the जगत् कारणम्. How? **प्रकृतिद्वयद्वारेण** – with the help of परा and अपरा प्रकृति.

Here शङ्कराचार्य makes an ingenious note. So by using the word **योनिः** कृष्ण only said ईश्वर is उपादान कारणम्; कृष्ण did not mention about the निमित्त कारणम्. Naturally the question will come if भगवान् is उपादान कारणम् then who is the निमित्त कारणम्; a doubt may come. शङ्कराचार्य solves the problem by simply adding the word **सर्वज्ञः** as an adjective to ईश्वरः. The word **सर्वज्ञः** indicates He is निमित्त कारणम् also, is an intelligent designer also. *He designs the universe, therefore निमित्त कारणम्. He becomes the universe, therefore उपादान कारणम्.* Thus the word **सर्वज्ञः** is a pleasing word. It gives an extra joy. The अन्वय is, ‘सर्वाणि भूतानि एतत् योनीनि (भवन्ति) इति उपधारय । अहम् कृत्स्नस्य जगतः प्रभवः तथा प्रलयः (अस्मि)। Continuing;

यतः तस्मात् —

Verse 07-07

मतः परतरं नान्यतिक्चिदरित धनञ्जय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ गीता ७-७ ॥

यतः तस्मात् – because of the following reason or because of the previously mentioned reason the following corollary we have to derive which is important. First I will give you the gist of the verse. Two important profound messages are confined. In the first line Lord कृष्ण says when you say भगवान् is कारणम् you should ask the question what type of कारणम्. Of course we have seen निमित्त कारणम् and उपादान कारणम्, but there is another aspect we have to note.

आपेक्षिक कारणम् and आत्यनितक कारणम् that is another finer difference we have to make. आपेक्षिक कारणम् means intermediary cause and आत्यनितक कारणम् means ultimate cause. What is the difference between the intermediary and ultimate cause? For example our parents are our cause. In fact, they are very much the उपादान कारणम् for our body. Whether they are निमित्त कारणम् it is doubtful. Our parents are very much our उपादान कारणम् because out of their body alone our physical body has come. Even though our parents are the cause they are not the ultimate cause because they themselves have got another cause. They are not only the cause but they happen to be the effect also. Similarly, the grandparents are also कारणम् but they are not the ultimate कारणम् because they themselves are कार्यम्. Therefore what is the definition of the intermediary कारणम्? An intermediary कारणम् is a कारणम् which itself is a कार्यम्, the product also. Similarly, पञ्चभूत

are कारणम् all right but are the पञ्चभूतोंs intermediary or ultimate कारणम्? पञ्चभूतोंs also are intermediary कारणम्. Even though fourteen लोकोंs come out of पञ्चभूतोंs only, they also are आपेक्षिक कारणम् because they themselves happen to be कार्यम्. Therefore that which is केवल कारणम् and never a कार्यम्. So कार्य विलक्षण केवल कारणम् is the absolute कारणम्. Whereas that which is कार्यत्व विशिष्ट कारणम् is only an intermediary relative cause.

Now in the previous verse कृष्ण has said I am the कारणम्. So what will be our question? Is कृष्ण आपेक्षिक कारणम् or आत्यनितक कारणम्? If भगवान् is आपेक्षिक कारणम्, what will happen? Somebody would have created भगवान्. That is why children often will ask mummy who created God. You keep on saying God created everything. One day at the appropriate time depending upon the IQ of the child one day the child will ask the question who created God. So now you have to tell uncreated creator is आत्यनितक कारणम्. The child will know how to ask the question but child will not understand the answer. The answer is भगवान् is uncreated creator. Therefore you can never ask the question who created God.

Therefore in the first half of this seventh verse कृष्ण says I am not the आपेक्षिक कारणम् but I am the आत्यनितक कारणम्. How to say that? I don't have any other cause to create Me. **मतः परतरं न अस्ति.** परम् means कारणम्. There is no another कारणम् which produces me. Therefore I am uncaused cause, uncreated creator. In the पुराण they will humorously say

that **पार्वती** is lucky because she doesn't have mother-in-law and father-in-law. That is why **पार्वती** chose **परमेश्वर**. But the philosophical significance is **शिव** is uncreated creator of course, with the help of **पार्वती**. **शिवः शक्त्या युक्तो यदि भवति शक्तः प्रभवितुम्॥ सौन्दर्यं लहरी १ ॥** So what is the gist of the first line? **भगवान्** is **आत्यान्तिक कारणम्**, not **आपेक्षिक कारणम्**. He is the absolute cause and not relative cause. Then what is the gist of the second line? From the second line onwards **कृष्ण** enters into another profound philosophical discussion which is called **अध्यारोप अपवाद प्रकरणम्**. What is **अध्यारोप अपवाद प्रकरणम्**? The four stages.

- 1) First you introduce world as a **कार्यम्**. Stage number one.
- 2) Then you introduce **भगवान्** as the **कारणम्**.
- 3) Stage number three is there is no world at all, **कार्यम्** other than the **कारणम्**. This is called **अपवाद**, dismissing the world.

The first two stages are called **अध्यारोप** and the third stage is dismiss the world like saying there are no ornaments at all. Keeping the ornaments in hand you say there are no ornaments by asserting what was there was gold and what is there is gold, and what will be there is gold, ornaments are only **वाचारमभणम् विकारो नामधेयम् ॥ छान्दोऽयोपनिषत् ६-१-४ ॥** **Ornaments exists only in your tongue.** There are no ornaments outside. Thus dismissal of the **कार्यम्**. And in **वेदान्त** it is the dismissal of the entire universe. **न भूमिरापो न च वद्विरस्ति**, where is the world. This is the third stage is the dismissal of the **कार्यम्**.

4) Once the world as कार्यम् is negated (कार्यम् means product) भगवान् loses the status of कारणम्. Therefore the fourth stage is negating the कारणम् status of भगवान्. We don't negate भगवान् but we negate the कारणम् status of भगवान्. At the end what is available is only one भगवान् who is neither कार्यम् nor कारणम् which we will be seeing in विवेकचूडामणि

एकमेव सदनेककारणं कारणान्तरनिरासकारणम् ।
कार्यकारणविलक्षणं रथं ब्रह्म तत्त्वमसि भावयात्मनि ॥
विवेकचूडामणि २६१ ॥

Introduce कार्यम्, introduce कारणम्, negate the कार्यम् and negate the कारणम् status and कार्य कारण विलक्षण आद्वितीय भगवान् alone is there, that is the अध्यारोप अपवाद प्रकरणम् starting from the second line of this ष्लोक.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 07-07 Continuing;

मतः परतरं नान्यात्किञ्चिदरित धनञ्जय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ गीता ७-७ ॥

We were seeing the gist of this important श्लोक in the last class. In the first half of the श्लोक Lord कृष्ण says that भगवान् or He Himself is the ultimate cause of the universe and not an intermediary cause. Because the word कारणम् can convey either आवान्तर कारणम् intermediary cause or मूल कारणम् the ultimate cause. Here कृष्ण says भगवान् is मूल कारणम् which means परा प्रकृति and अपरा प्रकृति put together is the मूल कारणम् that means ईश्वर is not the कार्यम् of anything. मूल कारणम् by definition means that which is cause without being an effect. Uncaused cause is मूल कारणम्. Therefore ईश्वर is not a कार्यम्, therefore परा प्रकृति is not a कार्यम्. अपरा प्रकृति is also not a कार्यम्. We should remember we never look upon माया as a product of ब्रह्मन्. There is a wide misconception that माया is born out of ब्रह्मन्. We should never say माया is born out of ब्रह्मन्. माया is as much beginningless as ब्रह्मन् is. ब्रह्मन् also is beginninglessly there, माया is also beginninglessly there. Therefore परा and अपरा प्रकृति both are अनादि. If somebody asks that by accepting both as अनादि are we not falling into द्वैत दर्शनम् because साङ्ख्य also talk about अनादि पुरुष and अनादि प्रकृति and we look upon साङ्ख्य as द्वैत दर्शनम्, we also talk about अनादि पुरुष and अनादि प्रकृति, then we also must be द्वैत. How can we have double standards?

For that we talk about crucial difference. For them अनादि पुरुष is also स्वतन्त्र सत्यम्, अनादि प्रकृति is also स्वतन्त्र सत्यम्, they have got two independently real entity. And therefore we call साङ्ख्य as द्वैत दर्शनम्. But in वेदान्त प्रकृति, otherwise called माया, otherwise here called अपरा प्रकृति is अनादि all right but not सत्यम्. Since it is मिश्या, we will accept प्रकृति but we will not count प्रकृति. Acceptance of प्रकृति is there, counting of the प्रकृति is not there. मिश्या is defined as that which is accepted but not counted exactly like our reflection in the mirror, reflection is accepted but it is not counted. In प्र०४ उपनिषत् the example is given. यथैषा पुरुषे छाया ॥ प्र०५ उपनिषत् २-३ ॥ Fantastic example given by the उपनिषत् itself. छाया means a shade or shadow. shadow is experienced, shadow is accepted, but shadow is not counted. अपरा प्रकृति shadow अस्ति. This is the gist of the first line of the verse.

And I said in the second line कृष्ण is introducing अध्यारोप अपवाद प्रकरणम् in which He says भगवान् is कारणम् and world is कार्यम्. Introducing भगवान् as कारणम् and world as कार्यम् is called अध्यारोपः. He gives the example भगवान् as कारणम्, the thread and world as कार्यम् which is a woven cloth. So कारणम् is तन्तुः and कार्यम् is पटः or वस्त्रम् anything woven is called पटः. It is an idiom we have to note borrowed from बृहदारण्यकोपनिषत्, a very important word. In बृहदारण्यकोपनिषत् third chapter sixth section, seventh section, eighth section, in three ब्राह्मणम् the औतप्रोत भाव is talked about. गार्गी plays a very powerful role in that. The word औतम् means that which is oven. And whatever is woven is a कार्यम्. And the thread with which the weaving is done is called

कारणम् भगवान् is the thread and world is a woven cloth. That introducing भगवान् as कारणम् and world as woven कार्यम् is called अध्यारोपः. And what is अपवाटः? There is no cloth at all separate from the thread. Therefore cloth is a word, it doesn't exist as a thing, and this is called कार्य निषेधः. And once कार्यम् is negated, the thread loses the status of being a कारणम्. It is called कारणत्व निषेधः. Thus कार्य and कारणत्व निषेधः is called अपवाटः. Introducing कारणम् and कार्यम् is अध्यारोपः and negating कार्यम् and कारणत्वम् is called अपवाटः. Once that is done there is only one भगवान् who is neither कार्यम् nor कारणम्, कार्य कारण विलक्षण भगवान् एव अस्ति, that भगवान् is called ब्रह्मन्. This is the अध्यारोप अपवाट.

This is introduced in the second half of the श्लोक but कृष्ण is making only a change in the example. The original बृहदारण्यकोपनिषत् example is ideal example. But कृष्ण deviates from the ideal example and he gives a compromised example.

What is the बृहदारण्यकोपनिषत् example? भगवान् is thread and world is a cloth. ब्रह्मन् is thread and world is a cloth. This is ideal example because there is no world other than thread. तन्तु पट दृष्टान्त or सूत्र पट दृष्टान्त is ideal example.

But कृष्ण compromises and He gives सूत्र मणि दृष्टान्त. भगवान् is compared to a thread, and world is compared to a माला consisting of several beads. So world is like a माला consisting of several beads, every human being is a bead, every plant is a bead, every animal is a bead, some of them are costly beads, some of them are inexpensive beads, some beads are

worn out about to be broken. Thus the whole creation is like beads and भगवान् is like the invisible thread keeping the माला of the world together as a beautiful garland.

The second example is also ok but there is a minus point in this example, a disadvantage in this example. That disadvantage you have to ignore here. what is that? Thread and the beads can exist independently. Even if thread is removed beads may not be together, it may not be together as a माला but beads do exist separate from the thread. Therefore bead and thread have independent existence, therefore द्वैतम् problem may come whereas when you take thread and cloth for अद्वैतम् it is an ideal example. Anyway शङ्कराचार्य gives both examples.

So he gives कृष्ण's example and he refines the example without criticizing कृष्ण, because कृष्ण is भगवान्, जगद्गुरु. This is the gist of this लोक. Now we will go to the भाष्यम्.

मतः परमेश्वरात् परतरम् अन्यत् कारणान्तरं किञ्चित् न अस्ति न विद्यते । अहम् एव जगत्कारणम् इति अर्थः ।

मतः means परमेश्वरात् – other than Me, the परमेश्वर. So here शङ्कराचार्य carefully uses the word परमेश्वर to convey that here कृष्ण is not talking about himself as Mr. कृष्ण. This is the difference between कृष्ण Consciousness and वेदान्त, कृष्ण Consciousness people want to accept कृष्ण as कृष्ण as जगत् कारणम्. कृष्ण as an अवतारम् cannot be जगत् कारणम् because कृष्ण himself is born on a जन्म आष्टमी day how can कृष्ण as वासुदेव पुत्र be मूलकारणम्. Therefore शङ्कराचार्य nicely translates don't take Mr. कृष्ण as a person, but

परमेश्वरात् and the context also says here कृष्ण uses the word I not in the sense of his body but as परा प्रकृति plus अपरा प्रकृति. Therefore it is not a simple translation, these are all deliberate translation given with lot of mind application. **मतः** is equal to परा प्रकृति अपरा प्रकृति द्वय सुन्त **परमेश्वरात्**. So other than परमेश्वर, **परतरम् अन्यत्** is equal to **कारणान्तरम्**. So the word पर here means कारणम्. Another superior cause, **किञ्चित्** – anything **न अस्ति** is in the **मूलम्**, is equal to **न विद्यते**. What is the idea conveyed through that? शङ्कराचार्य says the final message is **अहम् एव जगत्कारणम् इति अर्थः** – I alone am the जगत् कारणम् and the meaning of the word I is परा प्रकृति and अपरा प्रकृति. In the presence of परा प्रकृति अपरा प्रकृति becomes परिणामी उपादान कारणम्, in the presence of अपरा प्रकृति परा प्रकृति becomes विवर्त उपादान कारणम् and निमित्त कारणम् also. **इति अर्थः** – this is the idea. Continuing;

हे धनञ्जय यस्मात् एवं तस्मात् मयि परमेश्वरे सर्वाणि भूतानि सर्वम् इदं जगत् प्रोतम् अनुरूपतम् अनुगतम् अनुविद्धं ग्रहितम् इति अर्थः। दीर्घतन्तुषु पटवत् सूत्रे च मणि-गणा इव ॥ ७-७ ॥

हे धनञ्जय – अर्जुन! **यस्मात् एवम्** – in this manner since I am the cause of the universe, **एवम्** means अहम् जगत् कारणम् भवामि तस्मात्, **मयि परमेश्वरे** – in Me, the thread, the warp and woof of the creation, in Me who is the warp thread and woof thread, both length wise and width wise thread I am, and upon Me the thread alone, **परमेश्वरे सर्वाणि भूतानि** – all the things and beings, **सर्वम् इदं जगत्**, **सर्वाणि भूतानि सर्वम् इदं जगत्**, **सर्वाणि भूतानि** borrowed from the previous श्लोक, **सर्वम् इदं जगत्** in this श्लोक. **प्रोतम्**, the word **प्रोतम्** is the most

significant word borrowed from बृहदारण्यकोपनिषत् and even in मुण्डकोपनिषत् this word is used

यस्मिन्द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः । तमेवैकं जानथ आत्मानमन्या वाचो विमुच्यथामृतस्यैष सेतुः ॥ मुण्डकोपनिषत् २-२-४ ॥

यस्मिन्द्यौः पृथिवी च अन्तरिक्षम् ओतम् ओतम् is a very significant word, ओतम् means woven which means कार्यम् इति अर्थः. प्र ओतम् is equal to अनुस्यूतम् is equal to अनुगतम् is equal to अनुविद्धम् is equal to ग्रस्तिम् and the final meaning is interwoven, इति अर्थः – this is the meaning.

And now शङ्कराचार्य clarifies the example. दीर्घतन्तुषु पटवत्, even though कृष्ण doesn't use the word पट, the word ओतम् conveys only thread and cloth. Thread and cloth is better example than thread and beads. Therefore शङ्कराचार्य gives better example first borrowed from the उपनिषत्. Therefore he says दीर्घतन्तुषु पटवत्, दीर्घतन्तु means warp, and the other तन्तु is the woof, one is along and the other is across, पटवत् – like a cloth. This is not given by कृष्ण, शङ्कराचार्य adds and thereafter he comes to कृष्ण's example also सूत्रे च मणि-गणाः इव – just as the group of beads in the form of a माला is kept together with the help of the thread alone. In this example the idea is माला is माला because of the thread only. You cannot say bead is bead because of the thread only, you should slightly change the example the माला is able to survive as a माला only because of the thread that is one part of the example.

The second part of the example is even though माला is surviving as माला because of the thread only, the thread itself

is not visible to our eyes, अप्रमेयो हृषीकेशः पञ्चनाभोऽमरप्रभुः । भगवान् पञ्चनाभ is अप्रमेयः, अप्रमेयः means not visible to our eyes. What is visible is माता and भगवान् is the invisible सूत्रम्. The अन्यत् is, हे धनञ्जय! मतः अन्यत् परतरं किञ्चित् न अस्ति । सूत्रे मणिगणा: इव मयि इदम् सर्वम् प्रोतम् । Continuing;

Verse 07-08 Introduction;

केन केन धर्मेण विशिष्टे तवयि सर्वम् इदम् प्रोतम् इति उच्यते —

So in the following श्लोकs कृष्ण wants to convey this fact with the help of several examples. If you take at the macro plane there is only one कारणम् and one कार्यम् भगवान् is कारणम् at the macro plane and the entire universe is कार्यम् in the macro place and there is no universe separate from भगवान्. Thus one कारणम् and one कार्यम् we can manage. But once you look within the creation कृष्ण wants to give several कारण-कार्य examples to show how the various products do not exist separate from their respective material cause. And in वेदान्त we give several such examples and they are, one clay and several pots, clay is like thread and pots are like cloth pieces. And similarly, one gold and several ornaments, and similarly, one water and several water bodies. In all of them the products do not exist separate from कारणम्.

And therefore कृष्ण wants to communicate this idea through different examples. I am like the clay in the pots, I am like the gold in ornaments, I am like the water in all water bodies, I am like the wood in all the furniture. Because this is very very patent apparent from our day-to-day life. Therefore कृष्ण can say I am like the clay, gold, wood etc. But instead of

using the word ‘like’ कृष्ण says I am the clay in all the pots. I am the gold in all the ornaments. So the question will come is भगवान् like clay or is भगवान् clay. Is भगवान् like gold or is भगवान् gold? Do we require that ‘like’? Superficially seeing it appears as though the word like is required but भगवान् says I need not use the word ‘like’ because after all wood also is nothing but Me alone. Isn’t it? One भगवान् alone is ब्रह्म-अर्पणं ब्रह्म हृषिः ब्रह्म-अन्नो ब्रह्मणा हृतम् । Therefore कृष्ण abolishes the word इति, and wants to say I am the gold in all the ornaments, I am wood in all the furniture, I am the water in all the water bodies. In fact, the local material causes are also my own version only I, the original material cause.

That is why in केरल they tell a story. One भक्त was reading विष्णुसहस्रनाम and there an expression comes पन्ननाभोऽमरप्रभुः. In संस्कृत it should be split as पन्ननाभः and S mark and अमरप्रभुः. Because प्रभुः भगवान् is अमरः the immortal one. This is the विष्णुसहस्रनाम. And this भक्त who doesn’t know संस्कृत and he was reading विष्णुसहस्रनाम in मलयालम् and he was taking breath in between. It should be read continuously पन्ननाभोऽमरप्रभुः, then alone that ‘अ’ will come. There he was taking breath and reading पन्ननाभो मरप्रभुः. And the meaning of the word मरम् in मलयालम् is wood. A संस्कृत was passing and he teased this भक्त saying that you are making भगवान् a मरम्, He is अमरः and why are you making Him a मरम्? And then गुरुवायूरप्पन् from inside answered it seems, that don’t criticize that भक्त I am अमरप्रभुः also and I am मरम् also. So even if you read विष्णुसहस्रनाम as मरप्रभुः it is perfectly ok. As in ऐतरेयोपनिषत्, अम्भो मरीचीर्मपोऽदोऽम्भः

पेरेण दिवं द्यौः प्रतिष्ठाऽन्तरिक्षं मरीचयः ॥ पृथिवी मरो या अधस्तात आपः ॥ ऐतरेयोपनिषत् १-१-२ ॥ मरः is also भगवान्. Therefore in these verses कृष्ण wants to say I am the local उपादान कारणम् in all the local products without adding 'इत्' कृष्ण says I am those things. Therefore शङ्कराचार्य introduces केन केन धर्मेण विशिष्टे – in the form of various incidental or intermediary material causes. Here धर्म refers to intermediary material causes like gold, wood, etc. विशिष्टे means in the form of. So in the form of various intermediary material causes इदम् सर्वम् त्वयि प्रोतम् – you are sustaining various products which are interwoven. You are sustaining various products like ornaments, cloths etc., which are interwoven in You. In short, what are the intermediary material causes in which form You sustain various products of the creation? इति उच्यते – that is being said here. कृष्ण gives the list in the following श्लोकs, from eighth upto twelfth. In the following five verses the following says not only am I the material cause, I myself am there in the world in the form of the intermediary material causes also sustaining various products. We will read.

Verse 07-08

स्वोऽहमप्सु कौन्तेय प्रभास्मि शाशिसूर्ययोः ।
प्रणवः सर्ववैदेषु शब्दः खे पौरुषं नृषु ॥ गीता ७-८ ॥

So six examples are given here, water and रसः, moon and प्रभा, Sun and प्रभा, वेद and प्रणवः, space and sound and man and the manliness. Six examples कार्यम् कारणम् pairs in which कार्यम् doesn't exist separate from कारणम्. Now we will read the भाष्यम्.

सः अहम् – अपां यः सारः सः रसः । तस्मिन् रसभूते मयि आपः प्रोता इति अर्थः । एवं सर्वत्र ।

रसः अहम्, after that you have to put an en dash, that is taken from the मूलम्. What is the meaning of the word **रसः**? **रसः** has got several meanings according to the context. **रसः** means a kind of soup, it means joy also, and तैत्तिरीयोपनिषद् **रसः** means आनन्दः. रसो वै सः, etc. And the word **रसः** has got the meaning of sentiment also. नवरसः like शृङ्गार, वीर, करुण etc., where the word **रसः** means different sentiments in drama etc. So naturally the question comes in this context what is the meaning of the word **रसः**. Therefore **यः अपां सारः** – that which is the inner essence of waters. And **सः** – that inner essence, the basic quality, the essential feature is called **सः रसः**.

And according to शास्त्र the essential nature of water is its unique taste. And according to वेदान्त that unique taste of water alone is the मूलकारणम् for all the other पद्मसमूह also. Just as white light contains the seven colors of the spectrum the **रस** of water is not one **रस**, पद्मस in potential form is the **रस** of water. Therefore like white light that **रस** is the essence of water. Without that basic **रस** water cannot exist. The **रस** of water is all the पद्मस in potential form like the white light has the potential of seven colors. This is the point number one.

The second point is we have to note is we talk about five गुणIs of the five elements. शब्द belonging to आकाश, स्पर्श belonging to वायु, रूप belonging to आग्नि, रस belonging to जलम् and गन्ध belonging to पृथिवी. And with regard to this शास्त्र has got a view, even though we look upon them as the

properties of the पञ्चभूतां, according to शास्त्रं really speaking they are not the properties of the पञ्चभूतां. This I discussed in कठोपनिषत् भाष्यम् at इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ॥ कठोपनिषत् १-३-१० ॥ These five are not considered to be the properties but according to शास्त्रं these five are the सूक्ष्म भूतानि which are manifest in the स्थूल भूतानि. So the word शब्द is really nothing but सूक्ष्म आकाश भूतम्. शब्द really speaking is not a गुणः but it is सूक्ष्म आकाश भूतम्. Similarly, स्पर्श is not the property of वायु, स्पर्श is the सूक्ष्म वायु भूतम् which is the कारणम् of the स्थूल वायु. Similarly, रूप is सूक्ष्म अग्निः, रस is सूक्ष्म जलम् and गन्ध is सूक्ष्म पृथिवी. Therefore according to वेदान्त सूक्ष्म भूतानि manifests in the स्थूल भूतानि as शब्द, स्पर्श, रूप, रस and गन्ध. Since they are manifesting in the स्थूल भूतानि therefore we mistake them as properties but really speaking they are manifested versions of पञ्च सूक्ष्म भूतानि. It is like saying golden bangle. The word golden looks as though it is the property of the bangle, when you say golden bangle the word golden appears as the property of the bangle, really speaking it is not the property but it is the material cause of the bangle. Earthen ware when you say the word earthen appears as though it is the property of the ware but it is not the property but it is the cause of the ware. Similarly, sound is not the property of the आकाश and sound is the cause of स्थूल आकाश. And extending that रसः means सूक्ष्म जलम्. In this श्लोक स्यः should be translated as सूक्ष्म जलम् which is the cause of अप्सु. अप् means स्थूल जलम्. I am the सूक्ष्म जलम्, the कारणम् behind the स्थूल जलम्, the कार्यम्. In the sentence 'अहम् अप्सु स्यः अस्मि' स्यः is equal to सूक्ष्म जलम्. अप्सु means सूक्ष्म

जलम् So सूक्ष्म जले अहम् रसः अस्मि. And how are we experiencing the सूक्ष्म जलम्? Through the tongue we are experiencing the सूक्ष्म जलम् as the taste in the स्थूल जलम्. That is what is being said here. अपाम् – स्थूल जलरस्य यः सारः – उपादान कारण भूतः सूक्ष्म जलम् सः रसः तस्मिन् रसभूते मयि – in that उपादान कारणभूत सूक्ष्म जले मयि, I am that सूक्ष्म जलम् in which आपः – स्थूल जलम् is प्रोताः – it is interwoven. Without the सूक्ष्म जलम् स्थूल जलम् cannot exist. इति अर्थः – this is the meaning. एवं सर्वत्र, एवं सर्वत्र means स्थूल आकाशे सूक्ष्म आकाश रूपेण अहम् अस्मि and that सूक्ष्म आकाश alone is experienced as the शब्द गुण. Similarly, स्थूल अञ्जौ, सूक्ष्म अञ्जिन रूपेण अहम् भवामि, सूक्ष्म अञ्जिन is experienced as the color and form. Similarly, स्थूल पृथिव्याम् अहम् सूक्ष्म पृथिवी रूपेण भवति, सूक्ष्म पृथिवी is experienced in the form of smell. Thus सर्वत्र means पञ्च भूतेषु अपि अहम् कारण रूपेण भवामि. Continuing;

यथा अहम् अप्यु रसः, एवं प्रभा अस्मि शशि-सूर्ययोः । प्रणवः ओङ्कारः सर्व-वेदेषु । तस्मिन् प्रणवभूते मयि सर्वे वेदाः प्रोताः ।

So यथा अहम् अप्यु रसः – just as I am the essential feature taste of water, एवम् – in this manner, प्रभा अस्मि – I am the brilliance of every luminary of the sky like शशि-सूर्ययोः – like the moon; I am like the moonlight in the moon, moon is moon because of its essential feature moonlight. This is based on our experience. You should not go to the scientific principle and say even if moonlight is not there moon can survive. Based on our experience there is no moon if its essential feature of light is not there. So शशि means moon. Similarly, सूर्य – there

is no Sun without its essential feature sunlight. Then **प्रणवः** is in the मूलम् is equal to **ओङ्कारः**. प्रकर्षेण नूयते स्तूयते अनेन इति, ब्रह्म अभिधीयते इति प्रणवः. This is the derivation of the word प्रणवः. प्र+वृन् नू means to reveal. And णवः means a revealing word. प्र means the best word which reveals ब्रह्मन्. Therefore the word **प्रणवः** means the best word which reveals ब्रह्मन्. And what is the best word which reveals ब्रह्मन्? ॐ. Therefore **ओङ्कारः** is called the best word. **सर्व-वेदेषु** which is the essence of all the वेदs, वेद सारः. After **सर्व-वेदेषु** you have to put a full stop. What does it mean? **तरिमन् प्रणवभूते मयि** – so you should compare प्रणव to the thread in which **सर्वे वेदाः** – all the वेदs are interwoven with the **ओङ्कार** thread only. Once you remove the thread the cloth is not there, once you remove **ओङ्कार**, वेद itself is not there. Therefore **ओङ्कार** is like the white light and वेद is like vibgyor. Just as vibgyor cannot exist without white light, vibgyoric वेद cannot exist without the light called **ओङ्कार**. So **सर्वे वेदाः प्रोताः** – interwoven. Continuing;

तथा खे आकाशे शब्दः सारभूतः । तरिमन् मयि खं प्रोतम् । तथा पौरुषं पुरुषस्य भावः यतः पुम्बुद्धिः नृषु, तरिमन् मयि पुरुषाः प्रोताः ॥ ७-८ ॥

So तथा – so also, **खे आकाशे**, खे is in the मूलम्, is equal to **आकाशे**. And what **आकाशे**? स्थूल आकाशे – in the gross आकाश, **शब्दः** – I am the शब्द. How should we understand शब्द? सूक्ष्म आकाशः. The sound we are experiencing is सूक्ष्म आकाश but manifest in स्थूल आकाश. If the स्थूल आकाश is removed, then the सूक्ष्म आकाश in the form of sound will be there, but without स्थूल आकाश the sound will not be

manifested, इति अर्थः. Therefore **शब्दः** is equal to **सूक्ष्म** आकाशः, तन्मात्रम्, that is called तन्मात्र शब्द. Another name for **सूक्ष्म** आकाश is शब्द तन्मात्रम्. So **शब्दः** is equal to शब्द तन्मात्रम्. **सारभूतः** – which is the उपादान कारणम्. After **सारभूतः** full stop. And **तस्मिन्** – in that शब्द तन्मात्रम् **सूक्ष्म** आकाश, **मायि**, that **मायि** is important. And what is that **सूक्ष्म** आकाश? कृष्ण says I am that **सूक्ष्म** आकाश. And He doesn't say I am like the **सूक्ष्म** आकाश but He says I am the **सूक्ष्म** आकाश. The idea is whenever you experience sound, you should remember that you are experiencing भगवान्. Whenever you drink water may you be aware that you are experiencing भगवान्. So that by the time we come to eleventh chapter sufficient rehearsals would have been done, these rehearsal are for **विश्वरूप दर्शनम्**. By the time you come to the eleventh chapter for **ईश्वर दर्शनम्** you should not close your sense organs; by **ईश्वर दर्शनम्** means people close the sense organs and sit in meditation, कृष्ण says closing the sense organs and sitting in meditation for **ईश्वर दर्शनम्** means you have not understood वेदान्ता. All the teaching has gone to waste. If you close your sense organs and sit in meditation for **ईश्वर दर्शनम्** you have got problem. For **ईश्वर दर्शनम्** you should open the gates and **सर्वत्र ईश्वर दर्शनम्**. Therefore instead of परोक्षा **ईश्वर** we have to graduate to प्रत्यक्षा **ईश्वर** and from प्रत्यक्षा **ईश्वर** you have to graduate to अपरोक्षा **ईश्वर**. अहम् **ईश्वर** आस्मि. There is **ईश्वर**, here is **ईश्वर**, and I am **ईश्वर**.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदत्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ ठरिः ॐ ॥

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 07-08 Continuing;

तथा खे आकाशे शब्दः सारभूतः । तस्मिन् मयि खं प्रोतम् । तथा पौरुषं पुरुषस्य भावः यतः पुम्बुद्धिः नृषु । तस्मिन् मयि पुरुषाः प्रोताः ॥ ७-८ ॥

Lord कृष्ण defined भगवान्, i.e., Himself as जगत्कारणम् consisting of परा प्रकृति and अपरा प्रकृति, and since भगवान् is कारणम् and the entire universe is कार्यम्, the natural corollary is that भगवान् alone is the essence of everything. Because कारणम् alone is the essence of all the कार्यम्. And by using the word essence what we convey is without that essence the कार्यम् does not exist at all. Therefore भगवान् can be called the ultimate essence of the entire creation. To convey this idea Lord कृष्ण approaches in a different way. Even though भगवान् is the ultimate essence, he wants to say that he is the intermediate essence of everything also. By intermediate essence what we mean is the अवान्तर कारणम् or intermediate cause of everything. Just as clay is the अवान्तर कारणम् of all earthen wares, wood is the अवान्तर कारणम् of all furniture, water is the अवान्तर कारणम् of all water bodies, thus there are so many अवान्तर कारणम् which are the inner essence of their respective कार्यम्. Wood will be the inner essence of all the furniture, but it will not be the inner essence of all the water bodies. Similarly, water will be the inner essence of its product. And therefore कृष्ण says I am in the form of the अवान्तर कारणम् also which are the inner essence of all

their respective products. And therefore He is giving the list रसोऽहमप्सु कौन्तेय – for all gross waters the अवान्तर कारणम् is subtle water. For all gross forms of वायु subtle वायु is the अवान्तर कारणम्, every सूक्ष्म भूतम् is the कारणम् of all the स्थूल भूतम् and their products. Therefore He said रसोऽहमप्सु कौन्तेय etc.

In that list we are seeing the eighth verse where कृष्ण says in the last quarter **शब्दः खे पौरुषं नृषु** – for the स्थूल आकाशा the essence is सूक्ष्म आकाशा or तन्मात्रा, and for सूक्ष्म आकाशा there is another name and that name is शब्द गुणः. Therefore शब्द which is the property of स्थूल आकाशा that शब्द happens to be the स्थूल आकाश कारणम् also, which is शब्द तन्मात्रम्. Therefore he said **तथा खे आकाशे, खे** is in the मूलम्, is equal to आकाशे, and here the word आकाशे refers to the स्थूल आकाशे in the gross element, **शब्दः** – I am the शब्द गुण, and not only शब्द गुण we should also add शब्द तन्मात्रम् च. And what is शब्द तन्मात्रम्? सूक्ष्म आकाशम्. So **शब्दः** is equal to शब्द गुणः is equal to शब्द तन्मात्रम् is equal to सूक्ष्म आकाशः अहम् अस्मि. And what is सूक्ष्म आकाश? **सारभूतः** – which is the essence of स्थूल आकाशः. Then next sentence is **तस्मिन् मयि खं प्रोतम् तस्मिन्** means in that सूक्ष्म आकाशा the स्थूल आकाशा is interwoven. But the most important thing to be noted is **तस्मिन् मयि**, that word **मयि** is important, that सूक्ष्म आकाशा which is the essence of स्थूल आकाशा is none other than Myself. Therefore I am the मूलकारणम् also, I am the अवान्तर कारणम् also. So **मयि खं प्रोतम्, खम्** means स्थूल आकाशः प्रोतः. Then the last item is **तथा, तथा** means ‘so also’ conjunction. **पौरुषम्** is in the मूलम्, is equal to **पुरुषस्य भावः**, which means the

essential nature of a human being which makes human being a human being. So you can translate it as humanness. **यतः** पुम्बुद्धिः नृषु – because of which alone a human being is seen as a human being. **यतः** means यस्मात् पौरुषात् because of which humanness only a human being is seen as a human being that essential nature of a human being is also Myself. **पुम्बुद्धिः** means पुरुष बुद्धिः. **पुरुष बुद्धिः**: means seeing a human being as a human being. Here बुद्धि doesn't mean intellect. Here बुद्धिः means perception. And **तस्मिन्** – in that humanness the essential nature of all human beings, **मयि** – which is Myself. Again I am the अवान्तर कारणम् which is Myself. **पुरुषाः प्रोताः** – all the human beings are interwoven. So **पुरुषाः** here means human beings. What is the essential nature of human being? We can take it as **पुरुषकारः**, the freewill, the unique feature of human being is only the **पुरुषकारः** or freewill, that freewill also is my own expression only. The अन्वय is, हे कौन्तेय! आप्यु अहम् रसः (आस्मि), शशि-सूर्ययोः (अहम्) प्रभा (आस्मि), सर्व-वेदेषु (अहम्) प्रणवः (आस्मि), खे (अहम्) शब्दः (आस्मि), नृषु (अहम्) पौरुषम् आस्मि। Continuing;

Verse 07-09

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ।
जीवनं सर्वभूतेषु तपश्चास्मि तपस्त्विषु ॥ गीता ७-९ ॥

Some more list is given, only a simple list. We will go to the भाष्यम्.

पुण्यः सुरभिः गन्धः पृथिव्यां च अहम्। तस्मिन् मयि गन्धभूते पृथिवी प्रोता।

पुण्यत्वं गन्धस्य स्वभावत एव पृथिव्यां दर्शितम् । अबादिषु रसादेः पुण्यत्व-उलक्षणार्थम् ।

अपुण्यत्वं तु गन्धादीनाम् अविद्या-अधर्मादि-अपेक्षां संसारिणां भूतविशेषसंसर्गनिमित्तं भवति ।

पुण्यः गन्धः: is in the मूलम्, **गन्धः**: means smell, **पुण्यः**: is equal to सुरभिः, सुरभिः: means fragrant smell. So good smell, favorable smell or fragrance smell, **पृथिव्याम्** – is there in the पृथिवी or earth. And the word **गन्धः**: you must translate properly. First **गन्धः**: is equal to पृथिवी गुणः, is equal to पृथिवी तन्मात्रम् is equal to सूक्ष्म पृथिवी. So I am the form of सूक्ष्म पृथिवी which is manifest as smell in the स्थूल पृथिवी. **पृथिव्यां च**, which alone we experience when the first rain falls on the earth, if there is earth somewhere by chance and the earth also not contaminated by human being, otherwise other smells will come, when the earth by itself is there, you are able to get the fragrant smell of the earth. That fragrant smell in the पृथिवी अहम् – that I am. And **तस्मिन् मयि गन्धभूते** – in that सूक्ष्म पृथिवी which is शब्द तन्मात्रम् and which सूक्ष्म पृथिवी happens to be Myself, **पृथिवी प्रोता**, पृथिवी means स्थूल पृथिवी प्रोता.

And शङ्कराचार्य wants to give the significance of fragrant smell, why should कृष्ण add the adjective fragrant smell? शङ्कराचार्य says कृष्ण wants to claim only the fragrant smell as Himself. If there is foul smell on the earth that foul smell is not the nature of भगवान्, it is the nature of अविद्या or माया. So because of the अविद्या or माया in the जीव, the जीव has done so many कर्म्स and many कर्म्स are अधर्म कर्म्स also, पाप कर्म्स also. And the पाप कर्म of the जीवs will have to be

experienced in the form of पञ्चाविध भोगः, five types of experiences, पाप कर्म will have to give negative experiences. Thus अविद्या produces पापम्, पापम् has to produce negative experiences, and that negative experiences are in the form of negative शब्द, negative स्पर्श, negative रूप, negative रस and negative गन्ध, दुष्ट शब्दः दुष्ट स्पर्शः, दुष्ट रूपम्, दुष्ट रसः and दुष्ट गन्धः. These five दुष्ट गुणs are not ईश्वर's quality. These दुष्ट शब्द, स्पर्शs are born out of अविद्या and अधर्म, which belong to the जीव. Therefore शङ्कराचार्य nicely adds a note.

गन्धस्य पुण्यत्वम् – so the fragrant smell of the earth स्वभावत एव – is natural and it belongs to भगवान्. And when I say भगवान् परा अपरा प्रकृति मिथित भगवान्. So fragrant smell belongs to the original पृथिवी which belongs to the original भगवान्. So स्वभावत एव पृथिव्यां दर्शितम् – has been shown, full stop. And तत् this natural fragrance of the पृथिवी, natural good smell of the पृथिवी is उलक्षण-अर्थम् – is meant to the extend in the other पञ्चभूतs also, or the other four भूतs also. So the natural good smell is mentioned here for extending them to the other four elements also, that means in the previous श्लोक आकाश is supposed to have शब्द गुण, शब्द गुण also you should divide into two, good शब्द and bad शब्द; good one is स्वाभाविकम् and the bad one is because of अविद्या पाप सम्बन्धः. Similarly, in the जलम् also good natural taste is भगवान् but the smell of *Coovam* is bad and that is because of जीव अविद्या and पाप. Thus in all the पञ्चभूतs the good attributes are भगवान्'s and the bad ones are because of जीव अविद्या अधर्म. Therefore he says अबादिषु, अबादिषु means अप् आदिषु, अप् means जलम्, and आदि means the other three elements. What has been

mentioned here is पृथिवी, the other four elements like जलम् अग्निं, वायुं and आकाशं, रसादेः – their respective attributes are पुण्यत्व-उल्क्षण-अर्थम् – are also good only. So the original attributes are good only. If the original attributes are good how come we are experiencing दुष्ट शब्द? All people are scolding me. So I am hearing bad शब्दs, I am experiencing bad smell etc. So अपुण्यत्वम् how does it come? शङ्कराचार्य gives an interesting reason. Here the word अपुण्य means bad one, negative one, गन्धादीनाम् – of the smell belonging to पृथिवी, taste belonging to जलम् etc., is because of भूतविशेषसंसर्गनिमित्तम् – only because of the combination or contamination with the other elements. That is the original pure water doesn't have any foul smell but when some dirty object mingles with water, the water will have foul smell or taste. Therefore भूतविशेष means the other contaminating elements, संसर्ग means सम्बन्ध, association, निमित्तम् – because of. So the negative experiences are because of the negative contaminants.

Now the next question is how do the negative contaminants come. So why should भगवान् mix with negative contaminants? शङ्कराचार्य says भगवान् does not want to mix it with negative contaminants but जीव's पुण्यपापम् makes it necessary to mix with that. Therefore he says the contamination is संसारिणाम् – because of the अविद्या-अधर्मादि-अपेक्षाम् – because of अविद्या their original ignorance, अधर्म which means पाप कर्म, because of such reasons bad शरीरम् etc., अपेक्षाम् which means dependent on. And suppose you ask how did the first contamination come. That is why शङ्कराचार्य avoided or

he had the answer ready. When did आविद्या start? आविद्या is अनादि, जीव is अनादि, therefore जीव पुण्यपापम् also is अनादि, therefore the world will have always a mixture good and bad. The good component is the contribution of अनादि ईश्वर, the bad component is the contribution of अनादि जीव. And therefore आविद्या-अधर्मादि you have to split it properly, don't read आविद्या-धर्मादि. आविद्या-अधर्मादि-अपेक्षाम् भवति. आविद्या-अधर्मादि-अपेक्षाम् and भूतविशेषसंसर्गनिमित्तम् these two words are adjectives to अपुण्यत्वम्. Continuing;

तेजो दीप्तिः च अस्मि विभावसौ अन्नौ । तथा जीवनं सर्व-भूतेषु, येन जीवन्ति सर्वाणि भूतानि तत् जीवनम् । तपः च अस्मि तपस्त्रिवषु । तस्मिन् तपसि मयि तपस्त्रिवनः प्रोताः ॥ ७-४ ॥

तेजः is in the मूलम् is equal to **दीप्तिः**. **च अस्मि विभावसौ** is in the मूलम् is equal to **अन्नौ**. You can understand in the fire I am in the form of the brightness or brilliance. दण्ड प्रकाशन शक्तिः. You can include both burning power as well as illuminating power. Then **तथा** – in the same way **जीवनं सर्व-भूतेषु** is in the मूलम् after **सर्व-भूतेषु** you can put a full stop. In the next sentence शङ्कराचार्य gives the meaning of the word **जीवनम्**. He says **जीवनम्** is that because of which living beings live. What is that? शङ्कराचार्य doesn't explain that which means we have to do homework.

Therefore subcommentators are there for their homework. And different subcommentators take different meanings. Two meanings are given. Some take it as प्राण शक्तिः or आयुः. So प्राण is the **जीवनम्**, the essential factor because of which living beings live, therefore **जीवनम्** is equal to प्राणः. A

प्राणि is a प्राणि because of प्राण. Therefore जीवनम् is equal to प्राणः according to some people.

Some other people take it differently. प्राण itself survives in the body because of food or अन्नम् only. Without अन्नम् प्राण itself will not stay in the body. Therefore अन्नम् is more fundamental than even प्राणः. And therefore they quote this तैतिरीयोपनिषत् वाक्यम् अन्नादौ प्रजाः प्रजायन्ते । याः काश्च पृथिवींश्रिताः । अथो अन्नेनैव जीवन्ति । अर्थैनदपि यन्त्यन्ततः । अन्नींहि भूतानां ज्येष्ठम् । तस्मात् सर्वोषधमुच्यते । ॥ तैतिरीयोपनिषत् २-२-१ ॥

The first group will quote another तैतिरीयोपनिषत् वाक्यम् प्राणं देवा अनु प्राणन्ति । ॥ तैतिरीयोपनिषत् २-३-१ ॥

What is the final meaning? Both are correct. जीवनम् can be taken as प्राणः and also as अन्नम्, both are logical, practical and *Shastrical*. Therefore श्रुति युक्ति अनुभव support both the meanings. Therefore we can translate जीवनम् is equal to प्राणः and अन्नम् तत् जीवनम् येन प्राणेन येन अन्नेन सर्वाणि भूतानि जीवन्ति तत् अन्नम् प्राणः जीवनम् भवति.

Similarly, तपः च अस्मि – I am तपस्. Where? तपस्विषु – in all the तपस्विः, all the austere ऋषिः, all the sages because of which they have the sageness, that तपस् power I am. Saintliness in the saints I am. So the saintliness can be taken as all the सिद्धिः as well as all the virtues they have all can be taken as तपस्. After तपस्विषु you have to put a full stop. शङ्कराचार्य connects it to the original context, शङ्कराचार्य takes these verses eight, nine, ten etc., as a commentary on verse number seven. In verse number seven second line there is

an important sentence मयि इदम् सर्वम् प्रोतम् – everything is woven in me. I am the warp and woof of the entire creation. I am the long thread and cross thread of the entire creation cloth and that alone is elaborated. Therefore शङ्कराचार्य uses the word प्रोत borrowed from the seventh verse. So **तस्मिन् तपसि मयि तपस्विनः प्रोताः** – in Me which is in the form of austerity all the austerity are woven. Without Me, the austerity, sages cannot be there as sages.

*So these are all the methods used by शङ्कराचार्य; the moment you see the word प्रोत we should not casually gloss over and go to the next verse. We should try to find out why शङ्कराचार्य should use the word प्रोत. This is called the application of the mind. शङ्कराचार्य's भाष्यम् is defined as प्रसन्न गम्भीर भाष्यम्. It is a unique title given to शङ्कराचार्य's भाष्यम्. प्रसन्न भाष्यम् means when you read it appears simple and you can understand with a little knowledge of संस्कृत. And therefore we will think we have understood and we will go to the next लोक. But when the scholars look into the same भाष्यम्, the so called प्रसन्न भाष्यम् will have depth also. That depth the superficial reader will not get but the observant reader can study. I am giving one example. The word प्रोत we will gloss over and hurry to the next लोक. Our aim is to complete the study of गीता. If you observe the word प्रोत it is borrowed from the seventh verse. कृष्ण Himself has borrowed the word प्रोत from बृहदारण्यकोपनिषत्. By using the word प्रोत what शङ्कराचार्य conveys is all these लोकाः are commentaries on the seventh verse. Therefore the seventh verse is extremely important. So **तपस्विनः प्रोताः**. The प्रोताः means*

interwoven. प्र+वै, वै वयति to weave. The अन्वय is, पृथिव्याम् (अहम्) पुण्यः गन्धः (अस्मि) । विभावसौ (अहम्) तेजः (अस्मि) । सर्व-भूतेषु (अहम्) जीवनम् (अस्मि) । तपस्तिवषु (अहम्) तपः च अस्मि । Continuing;

Verse 07-10

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्तिवनामहम् ॥ गीता ७-१० ॥

बीजं प्ररोहकारणं मां विद्धि सर्व-भूतानां हे पार्थ सनातनं विरन्तनम् । किञ्च, बुद्धिः विवेकशक्तिः अन्तःकरणस्य बुद्धिमतां विवेकशक्तिमताम् अस्मि, तेजः प्रागलभ्यं तद्गतां तेजस्तिवनाम् अहम् ॥ ७-१० ॥

बीजम् is in the मूलम्, is equal to प्ररोहकारणम्. प्ररोह means उत्पत्ति, प्ररोहकारणम् means उत्पत्ति कारणम्. I am the seed of the entire creation, I am the source of the entire creation, I am the raw material of the entire creation, I am the उपादान कारणम् of the entire creation. The word बीजम् is a technical word conveying the उपादान कारणम्. What उपादान कारणम्? You have to supply both, I am विवर्त उपादान कारणम् as परा प्रकृति and I am परिणामी उपादान कारणम् as अपरा प्रकृति, I am changeless material cause as ब्रह्मन्, I am changing material cause as माया. As changeless material cause ब्रह्मन् I provide existence to the creation, as changing material cause माया I provide नामरूप to the creation. Whenever I experience नामरूप, it is माया the changing material cause, and whenever I appreciate existence I am experiencing the changeless material cause. 'Mike is' when I say, 'mike' is equal to माया 'is' is equal to ब्रह्मन्. 'Chair is' 'chair' is equal to माया and 'is

equal to ब्रह्मन्. Thus everywhere I am experiencing ब्रह्मन् and माया. The changing component is माया and the changeless component is ब्रह्मन्. Mixed one is called ईश्वर. So I am experiencing माया, ब्रह्मन् and ईश्वर all the time. The changing component is माया, the changeless component is ब्रह्मन् and the mixture is Lord ईश्वर. I have been looking at the students for thirty years. In the students I see a changing component. I see the body of the students changing. I am seeing in each one their style of walking. Earlier they were active and energetic but now they take more time to reach the hall. That is all the माया component of my dear students. That is the changing component. But the student 'is', 'is', 'is', 'is', and the student is conscious, therefore that 'is'ness and Consciousness is ब्रह्मन् component. I am all the time experiencing माया component plus or combined together I am experiencing all the time ईश्वर एव. So how can you miss ईश्वर? Or how can you close your eyes to see ईश्वर? Isn't it ridiculous? How can you close your eyes for ईश्वर दर्शनम्? Therefore open your eyes to have ईश्वर दर्शनम् and close your eyes also to have ईश्वर दर्शनम्. अन्तर् बहिः च तत् सर्वम् व्याप्य नारायणः स्थितः। What a fantastic one! So बीजम् – so परिणामी विवर्त उपादान कारणम् अहम् अस्मि, इति माम् विद्धि – thus may you understand, don't reduce Me to a person seated in वैकुण्ठ कैलास etc. Don't limit Me. माम् विद्धि, विद्धि means may you understand Me. सर्व-भूतानाम् – for all beings, for all the things and being, हे पार्थ. And when you say भगवान् is the कारणम्, the question will come is it अवान्तर कारणम् or मूलकारणम्? Because two कारणम् are there. Therefore he gives the answer सनातनम् बीजम् – I am

the eternal seed that means I am the beginningless कारणम् that means I am the causeless cause, that means I am मूलकारणम्. So सनातनम् is equal to विरन्तनम् is equal to अनादि is equal to मूलकारणम्. इति विद्धि, किञ्च – moreover, बुद्धिः is in the मूलम्, is equal to विवेकशक्तिः अन्तःकरणस्य – the discriminative power of the mind, बुद्धिमताम् is equal to विवेकशक्तिमताम्, which means the discriminative one. So I am the discriminative power in all the discriminative human beings, विवेकशक्तिमताम्. सम्बन्धे पष्ठी. विवेकशक्तिमताम् बुद्धिमताम् विवेकशक्तिः अस्मि. Similarly, तेजः is equal to प्रागलभ्यम्, प्रागलभ्यम् means courage, bravery self-confidence, courage to face the unfavorable future. The attitude towards unfavorable future is courage. So तेजः is equal to प्रागलभ्यम्, तदतां तेजस्तिवनाम् अहम् – I am the courage in the courageous people, bravery in the brave people, confidence in the confident people. The अन्वय is, हे पार्थ! (त्वम्) माम् सर्व-भूतानाम् सनातनम् बीजम् विद्धि । (अहम्) बुद्धिमताम् बुद्धिः अस्मि । अहम् तेजस्तिवनाम् तेजः (अस्मि) ।

I remember a beautiful श्लोक in which a person who has understood भगवान् in his real nature is regretting for three दोषम् he has committed in the form of insult to भगवान्. He says in the name of worshiping You, and in name of glorifying You, I have only insulted You regularly in the name of devotion. But because of ignorance I did therefore You will forgive me. And those three दोषम् he presents in a beautiful श्लोक.

रूपं रूपविवर्जिताय भवते ध्यानाय यत्कल्पितं
 स्तुत्यानिर्वचनीयताखिलगुरो दूरीकृता यन्मया । व्यापित्वच्च
 निराकृतं भगवतः यतीर्थ्यात्रादिना क्षन्तव्यं जगदीश तद्विकलता
 दोषत्रयं मत्कृतम् ॥

रूपं रूपविवर्जिताय भवते ध्यानाय यत्कल्पितम् – really speaking You are all-pervading and formless, or You are endowed with all forms, not limited to one form. Even though You are not limited by one form, by regularly practicing meditation I limited You. So रूपविवर्जिताय भवते. You can understand. To you who doesn't have any limited form, I attributed सशङ्खचक्रं सकिरीटकुण्डलम्. By every adjective I limited for the sake of ध्यानम्. So रूपं रूपविवर्जिताय भवते ध्यानाय यत्कल्पितम्. दोष number one. स्तुत्यानिर्वचनीयताखिलगुरो दूरीकृता यन्मया – even though You are really indescribable, by regularly giving descriptions to You, I removed Your original nature, the indescribable nature I spoilt by describing and limiting. As the saying goes God defined is God defiled. So स्तुत्यानिर्वचनीयताखिलगुरो दूरीकृता यन्मया is the second दोष. व्यापित्वच्च निराकृतं भगवतः यतीर्थ्यात्रादिना – even though you are all-pervading by regularly taking to तीर्थ्यात्रा I declared You are only in गुरुवायारू, you are only in तिरुपति, you are only in पण्डपुरे and so I limited You by regularly doing तीर्थ्यात्रा. क्षन्तव्यं जगदीश तद्विकलता दोषत्रयं मत्कृतम् – O Lord! may You forgive me for these three forms of insults I committed regularly.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
 पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 07-10 Continuing;

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ गीता ७-१० ॥

Lord कृष्ण wants to establish that there is no creation separate from God. And the reason for that is that God is both निमित्त उपादान कारणम् of the universe. And the entire universe is a कार्यम् and कार्यम् is mere नामरूप. The नामरूप component of the creation is given by अपरा प्रकृति and the Existence component of the creation is provided by परा प्रकृति. So wherever I experience variable नामरूप I am experiencing the अपरा प्रकृति of Lord. Everywhere that I experience non-variable Existence and non-variable Consciousness, that सत्-चित्-तत्त्वम् is परा प्रकृति. And other than variable अपरा प्रकृति and non-variable परा प्रकृति we don't experience anything. And our own experience of ourselves as the subject, when I claim I am the experiencer, the experiencer-I is also a mixture of variable and non-variable component. The physical features are variables, the emotional features are variables, the intellectual features are variables, all the variables features of me the experiencer is अपरा प्रकृति and the non-variable I and am; I referring to चित्-तत्त्वम् and am referring to सत्-तत्त्वम्, the non-variable सत्-चित् I am is परा प्रकृति. And therefore learning to look at the creation itself as ईश्वर which is otherwise called विश्वरूप दर्शनम् is the benefit of this knowledge. And therefore Lord कृष्ण is building up विश्वरूप ईश्वर दर्शनम्. Before that we

look upon ईश्वर as परोक्षा तत्त्वम् which is beyond the universe, which is different from the universe and which is extra cosmic ईश्वर. Always we learn about ईश्वर as an extra cosmic principle. By extra cosmic principle we mean He is different from the world, beyond the world, located somewhere, is called परोक्षा ईश्वर. From परोक्षा ईश्वर we have to progress towards प्रत्यक्षा ईश्वर. सर्वत्र सर्वदा ईश्वर दर्शनम्, in fact, being incapable of seeing anything other than ईश्वर. This divinization of the world is कृष्ण's project from seventh chapter culminating in the eleventh chapter of विश्वरूप दर्शन योग. We have completed the tenth verse. We have to enter the eleventh verse, we will read.

Verse 07-11

बलं बलवतां चाहं कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ गीता ७-११ ॥

We will read the भाष्यम्. I am not giving the gist of the श्लोक because they are all simple श्लोकs which you yourselves understand as we read therefore I am going to the भाष्यम् directly.

बलं सामर्थ्यम् ओजो बलवताम् अहम् । तत् च बलं काम-राग-विवर्जितम् ।

So in this श्लोक there are two readings. One is बलं बलवतां चाहम् and the other reading is बलं बलवतां अस्मि both readings are equally ok. If चाहम् is there then अस्मि has to be supplied. If अस्मि is there then अहम् has to be supplied. बलम् is in the मूलम् is equal to सामर्थ्यम्. सामर्थ्यम् is equal to ओजः, ओजः means शक्तिः or power. The power of the physical body

to do action, the power of the sense organs to perceive; so शरीर शक्तिः, इन्द्रियशक्तिः, मनशशक्तिः, बुद्धि शक्तिः, power at all levels is here called **बलम्**. Where do I reside? **बलवताम्** – in all the powerful people I am there as power. That means minus Me powerful people cannot be powerful as we saw in केनोपनिषत् श्रोत्रस्य श्रोत्रम् मनसो मनो यद् वाचो ह वाचम् स उ प्राणस्य प्राणः । ... ॥ केनोपनिषत् १-२ ॥ Here we are extending to all other things also. I am the power of the powerful. There are two types of powers, one is a constructive power which is not contaminated by अधर्म. And there is another power, the destructive power which is contaminated by अधर्म. One is good power and another is bad power. कृष्णa wisely claims I am the constructive power. Therefore he says **तत् बलं च** – that power also **काम-राग-विवर्जितम्** – free from both कामः and रागः, **विवर्जितम्** means रहितम्, free from. What do you mean काम and राग? शङ्कराचार्यa explains that in the next paragraph. we will read.

कामः च रागः च कामरागौ — कामः तृष्णा असंनिकृष्टेषु विषयेषु । रागः ऋजना प्राप्तेषु विषयेषु । ताभ्यां कामरागाभ्यां विवर्जितं देहादिधारणमात्रार्थं बलं अहम् अस्मि, न तु यत् संसारिणां तृष्णारागकारणम् ।

So first he gives the विग्रह वाक्यम्, कामराग is द्वन्द्व समास, **कामः च रागः च कामरागौ**. कामः means desire, रागः means attachment. Naturally the question will come what is the difference between desire and attachment. Right from the very word it is clear desire is towards an object which I don't possess now. Desire is always towards an unpossessed object, unowned

object, and the desire makes me work for possessing the object. Whereas attachment is not towards unpossessed object, attachment is towards something which is already claimed as mine. So my house, my wife, my children, my dress, my country. Anything I claim as mine, towards that clinging on to the object I don't want to lose the object. And that is called attachment. So अप्राप्त विषये कामः प्राप्त विषये रागः इति भेदः. That he brings out here. कामः is equal to तृष्णा which means desire, craving, yearning for असंनिकृष्टेषु विषयेषु – with regard to the objects which are not close by, which are not possessed. Literally असंनिकृष्ट means close by and here close by means possessed. And असंनिकृष्ट means unpossessed by me. with regard to such object तृष्णा – desire to own or possess. After विषयेषु full stop. This is the definition of काम. Then he gives the definition of रागः. रागः is equal to रूजना, रूजना means clinging. It is like sticking, gum; becoming sticky to the other person. So mental stickiness is equal to रूजना. With regard to what? प्राप्तेषु विषयेषु – with regard to objects which are already owned by me, possessed by me. Now he gives the full compound, काम-राग-विवर्जितम् is there, that he explains. तात्पुरुषः तृतीया तत्पुरुषः. तात्पुरुषः means कामरागाभ्या, विवर्जितम् means free from. विवर्जितम् must be connected with बलम् which is the context. Therefore तात्पुरुषः तात्पुरुषः बलम् means a power which is not contaminated by desire and attachment. Once desire and attachment come that power will be a toxic power because it will harm me also, it will harm others also. as we saw in the third chapter,

काम एष क्रोध एष रजोगुणसमुद्गवः ।

महाशनो महापापमा विद्ययेनमिह वैरिणम् ॥ गीता ३-३७ ॥

This is the problem with काम. What is the problem with राग?

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ गीता ३-३४ ॥

So इन्द्रियस्येन्द्रियस्यार्थे श्लोक reveals problem of राग. काम एष क्रोध एष श्लोक reveals problem of काम. Therefore both are toxic for oneself and others. And that बलम् is not Me. Then what am I? The very same बलम् after the removal of contamination. What is that बलम्? देहादिधारणमात्रार्थम् – that is the बलम् of a सञ्ज्यासि or a non-selfish person. Whose बलम् is for what? देहादिधारणमात्रम् – for the personal survival whatever is required that alone he possesses and he doesn't want to possess too much, he doesn't have परिग्रह दोष. Therefore he says देहादिधारणम् means for the maintenance of oneself and one's family whatever is required that he holds on to and nothing more. And we should also note even the minimum he possesses and maintains, he doesn't develop ownership. He has the attitude of trusteeship, I am only the user of the property of Lord and not the owner. That बलम् I am. And he says न तु यत् संसारिणां बलम् – I am not the strength of संसारि people. What is the specialty of संसारि's बलम्? तृष्णारागकारणम् – which is contaminated with तृष्णा – more and more desire and greed and which has got more and more राग or attachment. Continuing;

किञ्च – धर्माविरुद्धः धर्मेण शास्त्रार्थेन अविरुद्धो यः प्राणिषु
भूतेषु कामः, यथा देहधारणमात्रार्थः अशनपानादिविषयः कामः
अस्मि हे भरतर्षभ ॥ ७-११ ॥

So very important point he presents here. दयानन्द स्वामिजि always underlines this portion. In the first line it was said that the strength or power not contaminated by काम or desire is ईश्वर शक्तिः. There कृष्ण used the expression contaminated by कामः. From that we derive a corollary desire contaminates strength and therefore desire is an evil thing. Because कृष्ण uses the word contaminated by desire. If you use the expression contaminated by desire, desire is a contamination, that means desire is an evil; that idea comes. And in काम एष क्रोध एष रजोगुणसमुद्दृतः also desire presented as an evil. In several places काम is presented as an evil, therefore we will conclude desire itself is an evil. And कृष्ण wants to remove that idea, desire by itself is not evil. Desire also can be good desire and bad desire just as cholesterol can be HDL and LDL. I don't want to enter into this topic elaborately because in one of the new year talks I have spoken about 'Is desire an evil?' There I had established desire by itself is not an evil. Inappropriate desire is evil and appropriate desire is a very useful faculty and it is a blessing which desire even अगवान् has got, that is why in ललिता सहस्रनाम इच्छा शक्ति ज्ञान शक्ति etc., and we have three temples for इच्छा शक्ति क्रिया शक्ति and ज्ञान शक्ति. Here note this much desire is very very useful. Under what condition? धर्म-अविरुद्धः कामः – a desire which is not opposed to धर्म, ethical desire, morally sound desire, a desire which not prohibited by शास्त्रम्. Therefore कृष्ण says किञ्च – moreover, धर्म-अविरुद्धः is in the मूलाम्, is equal to धर्मेण अविरुद्धः – a desire which is not opposed to धर्म, a desire which is appropriate. Therefore our aim is not

eliminating desire, our aim is refining desire. What is the goal of life? Not eliminating the desire, but refining the desire. A refined desire is there even for a ज्ञानी. What is ज्ञानी's refined desire? लोकसङ्ग्रह इत्था. And therefore धर्मेण is equal to शास्त्र-अर्थेन, *Shastric* teaching, here धर्म means *Shastric* teaching. And why does he say *Shastric* teaching? धर्म being अद्वैतम्, अपौरुषेय विषयः धर्मः, what is धर्म and what is आधर्म is a highly debatable subject. And that is why always there will be debate with regard to धर्म. You can have black and white only in certain cases, in majority of cases there will be only grey area. Therefore धर्म we look upon as अपौरुषेय विषयः and with regard to अपौरुषेय विषय शास्त्रम् एव प्रमाणम्. Therefore शास्त्रार्थेन, आविरुद्धः – that which is in conformity with the शास्त्रIs. So what is the final meaning? Appropriate desire. And appropriate desire in whom? प्राणिषु भूतेषु, भूतेषु is in the मूलम्, is equal to प्राणिषु. Because desire cannot be there for an inert object. The chair will not desire a particular student. So you cannot say when a heavy weight student comes to sit on it, the chair will not say don't sit on me and trouble. This chair will not say go to the next chair. Therefore भूतेषु प्राणिषु, यः कामः – whatever such desire is there. And in the case of a सन्न्यासि what is the desire allowed? He cannot have desire for any other family member or this or that because he has already renounced all the सङ्ग। And therefore शङ्कराचार्य refers to a सन्न्यासि's desire as देह-धारण-मात्रादि-अर्थः – minimum desires required for the maintenance of the body. So भिक्षार्थम् इत्था. And why should he have desire to maintain the body? Isn't it an attachment to the body. We don't consider that because body is

भगवान्'s property and a जीव is the caretaker of the body. Therefore भगवान् expects a जीव to take care of his body. Somebody cannot do that because my body is hungry or not who will know? And even if you are giving me भिक्षा how much is required I only will know, therefore every जीव is a caretaker of his own body. Therefore a सन्न्यासि must not neglect the body. He should not pamper the body that is one extreme, neglecting the body is the other extreme, but take care of the body without attachment. That is called देह-धारण-मात्रादि-आर्थः कामः, you have to supply the word कामः, such a desire for the maintenance of the body like अशनपानादिविषयः – desire for food, drinks (water). So desire for food and water, विषयः कामः. अस्मि हे भरतर्षभ – अर्जुन such a harmless, *Dharmic* desire I am. In that new year talk I had given the title of the desire as A B C D. A standing for appropriate, B standing for balanced, C standing for clean, D standing for desire. So what is ABCD? Appropriate balanced clean desires we can have in billions, no harm. The अन्वय is, अहम् बलवताम् काम-राग-विवर्जितम् बलम् च (अस्मि) । हे भरतर्षभ! (अहम्) भूतेषु धर्म-अविरुद्धः कामः अस्मि । Continuing;

किंच —

Verse 07-12

ये चैव सात्त्विका भावा राजसारतामसाश्च ये ।
मत एवेति तान्विद्वि न त्वहं तेषु ते मयि ॥ गीता ७-१२ ॥

First I will give you the gist of this श्लोक. The gist is that the list is endless. Therefore कृष्ण makes a generalization that the entire creation consists of three types of कार्यम्‌s or products

only, because अपरा प्रकृति has three aspects – सात्त्विक, राजस and तामस गुणs. Based on these three गुणs the products in the creation also are of three types *Sattvic* *Rajasic* and *Tamasic* creation. And in all these products I am very much there as the inner essence or content. And in this verse there is a word भावः. भावः in संस्कृत has several meanings. Any पदार्थ or any entity can be called भावः. But शङ्कराचार्य in his commentary takes the word भावः as मनोवृत्तिः or thoughts modifications. अन्तःकरण परिणामः, चित परिणामः भावः. And therefore even the thoughts in the mind can be classified into सात्त्विक वृत्ति, *Sattvic* thoughts *Rajasic* thoughts and *Tamasic* thoughts. In the fourteenth chapter of गीता Lord कृष्ण classified what are the types of emotions which are *Sattvic*, *Rajasic*, *Tamasic*. All of them are nothing but products of Me alone. This is the essence of the first half of the ऋग्वेद.

In the second half कृष्ण talks about the relationship between भगवान्, the कारणम् and the world which is the कार्यम्. The relationship between कारणम् and कार्यम् is defined. The relationship is कार्यम् depends on कारणम् for its existence. कार्यम् is dependent on कारणम् because कार्यम् doesn't have existence of its own. The very 'is'ness of कार्यम् is borrowed from कारणम्. Whereas कारणम् does not depend on the कार्यम्, which means कारणम् enjoys existence of its own. कार्यम् परतन्त्रम् and कारणम् स्वतन्त्रम्, कार्यम् has got borrowed सत्ता and कारणम् has got its own सत्ता. Therefore कार्यम् depends on कारणम् and कारणम् doesn't depend on कार्यम्. Therefore कारणम् सत्यम् and कार्यम् is मिथ्या. सत्य मिथ्या सम्बन्ध, अधिष्ठान अध्यास सम्बन्धः. This is the essence

of this श्लोक, very important. Because only in very cases गीता brings about the मिथ्यात्वम् of the universe. That ब्रह्मान् is कारणम् is talked about in all the scriptures uniformly. One of the main differences between गीता and उपनिषत् is the unreality of the world is not emphasized in the गीता. It is not absent in the गीता, it is there here and there, but not very much talked about. There are very few occasions it is talked about and this is one such rare occasions. Another occasion is in the ninth chapter. मत्स्थानि सर्वभूतानि न चाहं तेष्वविस्थितः ॥ गीता १-४ ॥ जगत् मिथ्यात्वम् is brought here. Whereas in the उपनिषत् the मिथ्यात्वम् of the world is repeatedly highlighted. That is why if a person studies only गीता, many important points of वेदान्त will become clear. In fact, वेदान्त is completely discussed in गीता but there is one disadvantage. The मिथ्यात्वम् of the universe will not become that firm by the study of गीता; for मिथ्यात्व निश्चयः उपनिषत् are important otherwise प्रकरण ग्रन्थs like विवेकचूडामणि etc. What you call world is not the world, that is highlighted only in the उपनिषत्. In this श्लोक in the second half जगत् मिथ्यात्वम् is pointed out. After studying the उपनिषत् when you come back to गीता you will see मिथ्यात्वम् hinted in several places. And the beauty is after studying the उपनिषत् when you come back to गीता you will see मिथ्यात्वम् hinted in several places. In the verse न च मत्स्थानि भूतानि ॥ गीता १-५ ॥ कृष्ण says there is no creation in Me but that will not be seen by majority of people because so many other topics will over power this important idea. What a statement is न च मत्स्थानि भूतानि! विशिष्टाद्वैतम् somehow manages that. द्वौ philosophers somehow manages that. What

better statement you want? There is no creation in me. But you will see that as a dominant statement only when you thoroughly study उपनिषत्. That is what I find शङ्कराचार्य's glory is whatever book he comments upon, for him उपनिषत् are in his fingertips, he doesn't want to go away from the उपनिषत् at all. Therefore he is able to get at the root of every scripture. Otherwise गीता is the most confusing book because that clarity you don't find here unless Upanishadic background is there.

One more aside note is there. I said मिथ्यात्वम् of the world is highlighted only in the उपनिषत्. Whereas in the गीता मिथ्यात्वम् is not left out, very careful. I don't say गीता does not discuss, but it is not prominently discussed and it is not explicitly discussed. It is discussed very rarely and that too in hidden form. Those who want to be thorough about मिथ्यात्वम् उपनिषत् becomes very useful. Then the next question is, is मिथ्यात्वम् knowledge compulsory for मोक्ष. Why can't I manage by saying ब्रह्मन् is सत्यम् and that ब्रह्मन् is all over, ब्रह्मन् is everywhere as सत् and चित् and the world is changing, etc. Just as विशिष्टाद्वैतम् manages. Is मिथ्यात्वम् is required is the question. If मिथ्यात्वम् is not assimilated our concept of मोक्ष will be only escape from the world. Without मिथ्यात्व निश्चयः the only मोक्ष we pray for will be somehow I should die, and thereafter I should not get rebirth. This alone will be the मोक्ष and unfortunately this is not the central message of the उपनिषत्. Escapist मोक्ष is not the central message of the उपनिषत्. Escapist मोक्ष is presented initially to attract the ignorant people because ignorant people can appreciate only escapist मोक्ष. The only method to attract the student is I have

to say somehow you should finish your curriculum, i.e., death and thereafter you should never come back to this world. This is the most attractive मोक्ष especially when life gives so many problems. This escapist मोक्ष is presented initial वेदान्त to attract the suffering students. But we should remember the तात्पर्यम् of उपनिषत् is not escapist मोक्ष which is a pessimistic approach to life. Escapist मोक्ष is pessimistic philosophy. And वेदान्त is not a pessimistic philosophy. वेदान्त is right understanding. It is neither optimistic nor pessimistic and it is non-mystic. If I should drop the escapist मोक्ष and claim I am नित्यमुक्तः, that is possible only if you see world and events are only a drama. I can claim I am नित्यमुक्तः only if I understand अहम् सत्यम् and विश्वं दर्पणदृश्यमाननगरीतुल्यम्. Good is also a part of the drama and bad is also a part of the drama, धर्म is also a part of the drama and अधर्म is also a part of the drama. I am अन्यत्र धर्मात् अन्यत्राधर्मात् अन्यत्र अस्मात् कृताकृतात् । कठोपनिषत् १-२-१४ ॥ The say I grow of escapist मोक्ष I have understand अहम् सत्यम् जगत् मिथ्या which alone is the central teaching of वेदान्त. Escapist मोक्ष is talked about in वेदान्त. यत्साक्षात्करणाद्वेन पुनरावृतिर्भवाम्भोनिधौ ॥ श्रीदक्षिणामूर्ति स्तोत्रम् ३॥ शङ्कराचार्य himself tells पुनरावृतिः will not be there. Escapist मोक्ष is talked about but that is not the तात्पर्यम् of वेदान्त. What is the तात्पर्यम्? I don't have to escape, because there is no second real thing from which I have to escape, I am the only reality. How can clay try to escape from the pot. Only if clay and pot are two things they should escape. Therefore मिथ्यात्वं निश्चय is important for non-escapist नित्य

मोक्षः This is also another aside point which I consider important. Now come to the भाष्यम्.

ये च एव सात्त्विकाः सत्त्वनिर्वृताः भावाः पदार्थाः, राजसाः र्जोनिर्वृताः, तामसाः तमोनिर्वृताः च, ये केवित् प्राणिनां स्वकर्मवशात् जायन्ते भावाः, तान् मत एव जायमानान् इति एवं विद्धि सर्वान् समस्तान् एव।

ये च एव सात्त्विकाः – is in the मूलम् is equal to सत्त्वनिर्वृताः – born out of सत्त्वगुण. **राजसाः** is equal to र्जोनिर्वृताः is equal to born out of र्जोगुण, similarly, born out of तमोगुण. **भावाः** is in the मूलम् is equal to पदार्थाः. Here शङ्कराचार्य doesn't explain the word पदार्थः. He translates **भावाः** is equal to पदार्थाः only. पदार्थ can be any entity in the creation, only after studying the next श्लोक we come to know that here the word **भावाः** means मनोवृत्तयः. So this we come to know after studying the भाष्यम् of the next श्लोक. So पदार्थाः in this context शङ्कराचार्य takes as मनोवृत्तयः. That means not only the entire creation is born out of three गुणs but our own mental states, emotional conditions are also born out of the three गुणs only. More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदत्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 07-12 Continuing;

ये च एव सत्त्विकाः सत्त्वनिर्वृताः भावाः पदार्थाः, गजस्याः रजोनिर्वृताः, तामस्याः तमोनिर्वृताः च, ये केचित् प्राणिनां स्वकर्मवशात् जायन्ते भावाः, तान् मत एव जायमानान् इति एवं विद्धि सर्वान् समस्तान् एव ।

In these verses of the seventh chapter beginning from the fourth verse onwards upto this twelfth verse Lord कृष्ण is giving the ईश्वर स्वरूपम्, the nature of Lord. First he pointed out that ईश्वर consist of परा प्रकृति and अपरा प्रकृति. परा प्रकृति is non-variable existence consciousness principle and अपरा प्रकृति is variable matter नामरूप principle. This non-variable consciousness and variable matter put together is ईश्वर. One is called ब्रह्मान् and another is called माया. Here ब्रह्मान् is named परा प्रकृति, माया is named अपरा प्रकृति. And this परा-अपरा प्रकृति mixture is ईश्वर and this ईश्वर is जगत्कारणम्. When we say ईश्वर is the cause of the universe we have to note both the निमित्त कारणम् as well as उपादान कारणम्. And since ईश्वर is the cause of the universe, the entire universe is a manifestation of ईश्वर with different नामरूप. And therefore whatever we are experiencing is nothing but ईश्वर. So when I am experiencing an inert wall, the changing wall is अपरा प्रकृति and when I say the wall is the 'is'ness in the wall is परा प्रकृति. In the sentient

living being the variable body-mind complex is अपरा प्रकृति, the non-variable Consciousness is परा प्रकृति. Thus everywhere in the form of non-variable Existence and Consciousness principle and variable matter नामरूप form, I alone am. In short, there is no universe other than ईश्वर. Therefore the expression God and world is a wrong expression. No doubt in the beginning stages of religion we separate God and world, world as प्रत्यक्षाम् and God as परोक्षाम्. परोक्षाम् means not available here. Either you have to go to some other लोक, or you have to meditate and look within. Thus God and world are counted as two in the beginning stages of religion that concept should be demolished, God and world expression should go away, God and world are two names of one and the same only. What is world from ज्ञानि दृष्टि is God from ज्ञानि दृष्टि. Therefore for ज्ञानि ईश्वर दर्शनम् is always available in the form of प्रपञ्च दर्शनम्. प्रपञ्च दर्शनम् एव ईश्वर दर्शनम्, ईश्वर दर्शनम् एव प्रपञ्च दर्शनम् and ईश्वर is no more परोक्ष, ईश्वर is प्रत्यक्ष. And who is that blessed प्रत्यक्ष ईश्वर. All that we see is ईश्वर only. This is what कृष्ण is arriving at, विश्वरूप दर्शनम्. So instead of asking the question how to see God I should ask a counter question, how can I miss God. The moment the question is changed I am ज्ञानि. And कृष्ण enumerated a few wonderful things in the creation like ब्रुद्धिः, सूर्यः, चन्द्रः, आकाशः etc. All these wonderful things are born out of Me He said. And thereafter

कृष्ण gets tired because how can you enumerate everything in the creation. Therefore instead of individual enumeration कृष्ण makes a collective mention in verse twelve. What is the creation? Creation is nothing but सात्त्विक राजस तामस पदार्थः: सर्वे मत्तः एव जायन्ते. ये च एव सात्त्विकाः भावाः राजसाः भावाः. Why do we say सात्त्विक राजस तामस? Because अपरा प्रकृति consists of these three गुणs and therefore the whole creation has to be either *Sattvic Rajasic* or *Tamasic*. And what about परा प्रकृति? The ‘is’ness in all of them is परा प्रकृति. And शङ्कराचार्य goes one step further, not only the external creation is born out of ईश्वर, the inner world of thoughts also is a product of ईश्वर. Therefore शङ्कराचार्य takes the word भावाः as चित्त परिणामाः. Even though the word भाव can refer to all the external objects also, that meaning also is correct but शङ्कराचार्य says all the भावाः which are the inner world of emotions, inner world of thoughts, this thought world also is सात्त्विक वृत्तयः, राजस वृत्तयः तामस वृत्तयः. शान्ति वृत्ति will come under सात्त्विक वृत्ति, whereas when the mind is turbulent and stressed it is called राजस वृत्ति and when the mind is dull it is called तामस वृत्ति. In पञ्चदशी fifteenth chapter an exclusive chapter analyzing शान्ति वृत्ति धोर वृत्ति and मूढ वृत्ति. शान्ति वृत्ति is सात्त्विक and धोर वृत्ति is राजसम् and मूढ वृत्ति is तामसम्. All those inner thoughts are also born out of ईश्वर and in that the variable thought is अपरा प्रकृति and the non-variable

Consciousness is परा प्रकृति. And अर्जुन may you underline that. This is the message which शङ्कराचार्य is commenting which we were seeing in the last class. **सात्त्विकाः भावाः, भावाः** means चित्त परिणामाः. शङ्कराचार्य doesn't mention that here, but in the next श्लोक he mentions that. **भावा**: is equal to **पदार्थः, पदार्थः**: is equal to, in this context according to शङ्कराचार्य, **पदार्थः**: means चित्त परिणामाः, चित्त परिणामाः means mental modes or mental moods. Not only *Sattvic* thoughts, **रजसा**: – *Rajasic* thoughts and **ये केवित् तामसा**: – *Tamasic* thoughts, **प्राणिनाम्** – obtaining in all the living beings; remember even animals have got unhappy and happy moods. Therefore **प्राणिनाम्** means न केवलम् मनुष्यानाम् but even animals. **जायन्ते** – they are all born. **जायन्ते भावाः**: The word **स्वकर्मवशात्** I will explain later. This expression is not in the मूलम् it is शङ्कराचार्य's addition, that we will see later. **जायन्ते भावाः**: – all the emotions, **मतः एव जायमानान् इति एवं विद्धि** – may you understand they are also products born out of God. Even though thoughts are born out of mind, mind is born out of पञ्चभूतः, पञ्चभूतः are born out of अपरा प्रकृति, अपरा प्रकृति is ईश्वर. From ईश्वर to पञ्चभूत to mind to thoughts. Therefore thoughts are ultimately born out of great grandfather God only. Therefore **मतः**: means from परा-अपरा प्रकृति द्वय मिश्रित अभिन्न निमित्त कारणभूत ईश्वरात् **जायन्ते** – they are born. **इति एवं विद्धि** – may you understand that. That means you

should look upon the mind also as ईश्वर only. Therefore non-different from ईश्वर, therefore the mind is also ईश्वर इति विद्धि. And is there any exception to this rule? Can you say good thoughts are born out of ईश्वर and bad thoughts are not born of ईश्वर? You cannot say so. Therefore शङ्कराचार्य says सर्वान् समस्तान् एव – both good and bad thoughts. So सर्वान् is not there in the मूलम् शङ्कराचार्य himself introduces the word सर्वान्, and he himself comments also. सर्वान् is equal to समस्तान्. This will create a serious problem. We don't see the problem. But शङ्कराचार्य notes it. In the court whenever a criminal is taken to task and the judge want to give punishment for the criminal action, the criminal will argue; what? He will quote this श्लोक. He will say don't blame me because these thoughts are not born out of me, only भगवान् has given सात्त्विक राजस तामस वृत्तिः and therefore I am not responsible for the criminal action but भगवान् alone is responsible and therefore don't arrest the arrow but arrest the shooter, भगवान् is the shooter. शङ्कराचार्य knows such a question will come. Therefore he wants to say thoughts are generated out of two कारणम्. ईश्वर is only one of the कारणम् and there is a second कारणम् also. ईश्वर is called सामान्य कारणम् for the thoughts. Whenever we say ईश्वर is the cause of our thoughts we should add an adjective सामान्य कारणम् and other than ईश्वर there is a विशेष कारणम् also and that विशेष कारणम् is called जीवः.

जीवः is विशेष कारणम् and ईश्वर is सामान्य कारणम्. And when I say जीवः it means जीव कर्माणि. So ईश्वर and जीव कर्म together is the cause of the universe. Therefore creation is born out of both ईश्वर, the सामान्य कारणम् and जीव, the विशेष कारणम्. ईश्वर provides पञ्चभूतःs and सत्ता रूपौर्ति etc. What is जीव's contribution? कर्म is the contribution of जीव. And therefore ईश्वर and जीव together are responsible for the manifestation of the universe.

And who created जीव? Remember जीव is अनादि. Even though जीव's स्थूल शरीरम् has a beginning, सूक्ष्म शरीरम् has a beginning and जीव's कारण शरीरम् is अनादि. Therefore this अनादि कारण शरीरम् of जीव and अनादि ईश्वर put together is responsible for the manifestation of the universe.

Therefore if there are some जीवs who have got good thoughts, some जीवs who have got bad thoughts, responsibility doesn't belong to ईश्वर, but जीव's कर्म is responsible. Therefore in the पूर्वजन्म you have abused your freewill and entertained negative thoughts and those वासनाः of the पूर्वजन्म are coming in the form thoughts in the current जन्म. Who is responsible for the वासना? Don't blame ईश्वर, the जीव is responsible. Therefore शङ्कराचार्य adds the word स्वकर्मवशात्. And my कर्म or वासना is called विशेष कारणम्. Therefore the responsibility for differences must be taken by the कर्म only. For the common factors in all जीवs ईश्वर is

responsible. The common factors are पञ्चभूताः. For पञ्चभूताः ईश्वर is responsible. But the differences like one mind is intelligent, another is dull, one mind has got noble thought, another mind has got ignoble thought. The varieties are caused by कर्म alone, which is अनादि. कर्म doesn't have a beginning at all and कर्म is अनादि, there is no first कर्म. Every कर्म is preceded by its previous कर्म. Therefore खकर्मवशात् means अनादि जीव कर्मवशात् is different thoughts are born in the minds of जीव. Continuing;

यद्यपि ते मतः जायन्ते, तथा अपि न तु अहं तेषु तदधीनः तदशः, यथा संसारिणः ; ते पुनः मयि मदशाः मदधीनाः ॥ ७-१२ ॥

Now शङ्कराचार्य comes to the fourth quarter of this ऋग्वेद, i.e., न तु अहं तेषु ते मयि. What is the connection between कारण ईश्वर and कार्य प्रपञ्च? He says कार्यम् depends on the कारणम् but कारणम् does not depend on the कार्यम्. Ornaments depend on the gold for their existence, but gold does not depend upon the ornaments. सत्यम् does not depend on मिथ्या but मिथ्या depends upon सत्यम् dream depends on the waker and the waker does not depend on the dream for its existence. If the waker depends on dream for his existence what will be the problem? Suppose the waker depends on dream for his existence, that means if I have to exist as a waker constantly I should have dream. Now in the class for existing as a waker you will be dreaming that means I will be in trouble. Thank God

you can shake of the dream and continue to exist. Therefore भगवान् says **यद्यपि ते मतः जायन्ते** – even though all of them, the entire universe including the three-fold thoughts, **मतः जायन्ते** – they born out of Me, **तथा अपि** – still, **न तु अहं तेषु** – I am not in them. **तेषु** means सात्त्विक राजस तामस आवेषु वृत्तिषु I am not in them. And what do you mean by that? शङ्कराचार्य gives a special meaning, I am not in them means I am not dependent on them. **न तदधीनः** – is equal to **न तदशः**, I am not dependent on them, **यथा संसारिणः** – as the संसारिः are. Of course, संसारिः are also not dependent on them but संसारिः think that they are dependent on them. So **यथा संसारिणः तदशः तथा अहं न तदशः** – I don't depend on the world. I am not dependent on them, on the other hand **ते पुनः मति** – they are dependent on Me. Here also they are in Me is the expression. And in Me means dependent on Me. And why I am not dependent on them? Because I am कारणम्. And why are they dependent on Me? Because they are कार्यम्. Or in another language why I am not dependent on them because I am सत्यम् and they are dependent on Me because they are मिथ्या. And as long as I remember this relationship between Me and the mind, life is ok. The moment I don't know these four fundamental truths – (1) mind is not Me, (2) mind is not belonging to Me. It is not me, and it is not mine, and (3) mind is not सत्यम्, (4) but I am सत्यम्. Mind is not me, mind doesn't belong to me, mind

is not सत्यम्, but I am सत्यम्. I am using the mind, using the mind is the most enjoyable part of the creation because since mind is not Me, and not mine, not सत्यम्, suppose I throw away the mind, because mind is not me, it is not mine, it is not सत्यम्. Therefore I throw away the mind, what will be the tragedy? If I throw away the mind I cannot even claim I am सत्यम्. I am सत्यम्, but I cannot enjoy the fact that I am सत्यम् because to claim I am सत्यम् I require the मिथ्या mind. very very important. To be सत्यम् I don't require mind. But to claim that I am सत्यम् I require mind. Therefore never throw away the mind. Keep the mind and claim

अणोरणीयानहमेव तद्गमहानहं विश्वमहं विचित्रम् । पुरातनोऽहं पुरुषोऽहमीशो हिरण्मयोऽहं शिवरूपमरिम् ॥ कैवल्योपनिषत् २०॥

अपाणिपादोऽहमचिन्त्यशक्तिः पृथ्याम्यचक्षुः स शृणोम्यकर्णः । अहं विजानामि विविक्तरूपो न चारित वेता मम चित्सदाऽहम् ॥ कैवल्योपनिषत् २१ ॥

All these glories should I not claim? All these glories I have to claim. To claim these glories I require the मिथ्या mind. Therefore mind is very very useful. Therefore only the मनोनाशम् philosophy we never touch with a barge pole even if we use the word मनोनाश what should we understand by that is मनोनाश is understanding that the mind is मिथ्या. And for this understanding also we require mind. To understand the

mind is मिथ्या we require mind. Therefore use the mind and understand the mind is मिथ्या, this मिथ्यात्व निश्चय is figuratively called मनोनाशः.

Mind's literal destruction is talked about in योगशास्त्र, योगिः will have to destroy the mind because for them mind is सत्यम्. In योगशास्त्र mind is सत्यम्, and therefore only problem is also सत्यम्. Therefore they talk about the destruction of the mind. वैदान्त will never accept मनोनाशः of a योगि but we will reinterpret मनोनाशः as understanding the मिथ्यात्वम् of the mind which योगशास्त्र will not accept because in योगशास्त्र mind is सत्यम्. Therefore their path is different and for us clean knowledge and nothing else, and मोक्षः is a cognitive thing. Let us come to our topic. They are dependent on Me. Who says? भगवान् says, who is परा प्रकृति. The अन्वय is, ये एव सात्त्विकाः राजसाः च भावाः, ये च तामसाः (भावाः), 'मतः एव' (जायन्ते) इति विद्धि । अहं तेषु न (भवामि), ते तु मयि (भवन्ति) । Continuing;

Verse 07-13 Introduction;

एवंभूतमपि परमेश्वरं नित्यशुद्धबुद्धमुक्तर्वभावं सर्वभूतात्मानं निर्गुणं संसारदोषबीजप्रदाहकारणं मां नाभिजानाति जगत् इति अनुक्रोशं दर्शयति भगवान् । तत् च किंनिमितं जगतः अज्ञानम् इति उच्यते —

With the twelfth verse the ईश्वर स्वरूप वर्णनम् topic is over. It started from the fourth verse. It is a very important topic. It is the सार of all the उपनिषद्‌s. Now in the thirteenth verse कृष्ण introduces the important topic of संसार कारणम्. This is also extremely important because he presents the cause of संसार as अज्ञानम्. Ignorance should be understood as the cause of संसार, then alone the importance of knowledge will be understood. The entire religious field now is suffering from this problem only. They want to do all the साधनाः in spiritual field except the study of scriptures. Nobody wants to study scriptures because they don't understand the importance of knowledge. Why they don't understand the importance of knowledge? Because they have not underlined the diagnosis of संसार as ignorance. Only when that becomes clear scriptural study become more and more important. Because ज्ञानम् comes through education. Any knowledge comes through education process. Spiritual education will become important only when this ज्ञोक् is understood. Therefore शङ्कराचार्य introduces this संसार बीजम् is अज्ञानम्. And people don't understand this. And शङ्कराचार्य says कृष्ण is crying. अगवान् also cries because people are suffering, I have kept the medicine and why they don't take the medicine. But still people don't take the medicine. And keep on crying, people appeal to the Lord explaining the problem they suffer. Every song is a crying song.

Devotional song means crying in different रागम्. Colorful crying is भक्ति. Whereas वेदान्त says नन्दति, नन्दति. So seeing us crying what does भगवान् do? He also starts crying out of compassion. Why? They don't know and stop crying.

एवंभूतर्मपि परमेश्वरम् – this wonderful परमेश्वर, especially the higher version of परमेश्वर. And what is the higher version? –

नित्यशुद्धबुद्धमुक्तस्वभावम् – who is of the nature of नित्य (eternity), शुद्ध (purity), बुद्ध (wisdom or ज्ञानम्), मुक्त (liberation or मोक्ष), स्वभावम् of the nature of परा प्रकृति need not attain मोक्ष, परा प्रकृति is मुक्तः. The word नित्य can be taken as a noun also, नित्य can be taken as an adjective also. If it is taken as नित्य, noun, it means of the nature of eternity. So भगवान् is नित्यः, भगवान् is शुद्धः, भगवान् is बुद्धः, भगवान् is मुक्तः. Four descriptions are given here. If you take नित्य as an adjective then there are only three descriptions and नित्य should be read three times. नित्यशुद्धः ever pure, नित्यबुद्धः ever enlightened, नित्यमुक्तः ever free. You can take it as four or three descriptions, either way it is ok. This is a popular expression नित्यशुद्धबुद्धमुक्तस्वभावः. स्वभावम् means of the nature, **सर्व-भूत-आत्मानम्** – परा प्रकृति is the आत्मा of all the living beings. Here परमेश्वरम् refers to the परा प्रकृति aspect, that is why he uses the word निर्गुणम्. If he had taken अपरा प्रकृति he will not use the word निर्गुणम्. So here word निर्गुणम् refers to the परा प्रकृति version of परमेश्वर.

Now we will see aside note, it is an interesting observation. The word निर्गुणम् is not there in the मूलम्. It means शङ्कराचार्य has introduced this word. Naturally *Vishishtadvaitins* and *Dvaitins* will jump up and down. They say शङ्कराचार्य is unnecessarily using the word निर्गुण while कृष्ण has not at all used the word निर्गुण. In विशिष्टाद्वैतम् निर्गुणम् ब्रह्म doesn't exist and they say there is no such thing called निर्गुण ब्रह्म at all.

For विशिष्टाद्वैतम् ब्रह्मन् means सगुण नारायण alone. For *Dvaitins* also ब्रह्म means सगुण नारायण. Whenever they use the word ब्रह्म you should understand it is सगुण नारायण. And in their philosophy निर्गुणम् is not there. Now the question will come how does शङ्कराचार्य use the word निर्गुणम्, what is the प्रमाणम्. You know that is in the ४लोक. Where in the ४लोक? In the thirteenth ४लोक second line कृष्ण says एत्यः परम् माम् – I am beyond them. एत्यः means them. परम् means beyond. माम् means me. Now the question is what is the meaning of the word 'them'? 'Them' is a pronoun. For that you have to study the previous ४लोक. Whenever a pronoun is used it should refer to a noun of the context. What was the topic in the previous context? सात्त्विक राजस तामस भावाः all the three are गुणs. सत्त्व रजस् तमस् are गुणs. If in the previous ४लोक three गुणs are talked about. The word 'them' should refer to the three गुणs. कृष्ण says that I am beyond them. That means I am

beyond the three गुणs. Whoever is beyond the गुणs must be निर्गुणम्. So the word निर्गुण is not शङ्कराचार्य's interpretation but it is कृष्ण's own statement. संसारदोषबीजप्रदाहकारणम् – निर्गुणम् ब्रह्मन् alone is the destroyer of the seed of संसार. प्रदाहकारणम् means the cause of destruction, burning down. दाह means burning. That is why thirst is called दाहम्. You drink water to quench the thirst. Therefore प्रदाह means burning down, destruction. प्रदाहकारणम् means the cause of destruction or the destroyer. He is the destroyer of संसारदोषबीजम् – the seed of the evil called संसार. बीज means the seed. What is the seed? कृष्ण Himself says अज्ञानम् is the seed. Therefore संसारदोषबीजम् is equal to अज्ञानम्. प्रदाहकारणम् means destroyer. Therefore संसारदोषबीजप्रदाहकारणम् means अज्ञान नाशकम्. What is अज्ञान नाशकम्? ब्रह्मन् is अज्ञान नाशकम्.

Now this will create a technical question. I am just making you think, how to think when you study the भाष्यम् so that in case you study the other भाष्यम् how you should think. Now शङ्कराचार्य says ब्रह्मन् is the destroyer of ignorance. Now an intelligent student should ask the question how can ब्रह्मन् be the destroyer of ignorance. If ब्रह्मन् is the destroyer of ignorance, ignorance would have been destroyed long before because ब्रह्मन् is all the time there. ब्रह्मन् is present everywhere. In everyone ब्रह्मन् is there. If ब्रह्मन् is the destroyer of

ignorance, there will not be ignorance at all. How come शङ्कराचार्य say ब्रह्मन् is the destroyer of ignorance.

For that we should give an answer. The answer is ब्रह्मज्ञानम् is the destroyer of ignorance. Therefore in destroying ignorance there are two factors. One is ब्रह्मन्, another is ज्ञानम्. So ब्रह्मन् and ज्ञानम् together is the destroyer of the ignorance. ज्ञानम् by itself cannot destroy ignorance. If ज्ञानम् by itself can destroy ignorance, mathematic knowledge is also a knowledge. Then that would have destroyed our spiritual ignorance. Therefore ज्ञानम् by itself is not the destroyer, ब्रह्मन् by itself is not the destroyer of ignorance. ब्रह्मज्ञानम् is the destroyer of spiritual ignorance and therefore ब्रह्मन् is also the cause, ज्ञानम् is also the cause.

And therefore here he highlights. And in तर्क language ज्ञान विषयत्वेन ब्रह्म अज्ञान नाशकम् भवति. I hope you understand. ब्रह्मन् is also the cause of destroyer along with ज्ञानम्. So संसारदोषबीजप्रदाहकारणं मां नाभिजानाति – this परा प्रकृति people do not know. जगत् is in the मूलम्. शङ्कराचार्य uses that word, here the word जगत् means people. मनुष्यः इति अर्थः. It is not the inert world that is talked about but मनुष्यः मां नाभिजानाति – the human beings doesn't know what परा प्रकृति is. And you have to add a sentence because of this ignorance of परा प्रकृति only one is suffering from संसार. We have to add an important sentence एतत् परा प्रकृति अज्ञानम्

एव संसार कारणम्. Why this sentence is important? Because if परा प्रकृति अज्ञानम् is संसार कारणम् what ज्ञानम् should we get? If परा प्रकृति अज्ञानम् is संसार कारणम् then मोक्ष is not through any ज्ञानम्, but परा प्रकृति ज्ञानम् alone gives मोक्ष. That means निर्गुणम् ब्रह्म ज्ञानम् alone will give मोक्ष. अपरा प्रकृति ज्ञानम् will not give मोक्ष. That is why we say even विश्वरूप दर्शनम् is not enough. In विश्वरूप दर्शनम् we are only focusing on the अपरा प्रकृति part, only when we include निर्गुण परा प्रकृति then alone मोक्ष is possible. And therefore जगत् जाभिजानाति. इति – because of this reason, भगवान् अनुक्रोशं दर्शयति – भगवान् is expressing His pity towards the suffering humanity. अनुक्रोश means pity, दया, अनुकर्मा. That means He is hitting His head.

And then the next question is why doesn't the human beings know the परा प्रकृति. Ok. He doesn't know. But why can't he know परा प्रकृति, after all परा प्रकृति is available all the time. वेदान्त प्रमाणम् is available, गुरुंs are available, teaching is available. When all these are available how come the intelligent human being doesn't know परा प्रकृति? That is the next question. For that the answer is because human being is all the time busy with अपरा प्रकृति. That is the problem. One is busy with family duties. No doubt family duties we have to fulfil, but most of the family members are lost in family duties

that they don't find time for परा प्रकृति विचारः. And therefore गृहस्थ never comes to सन्न्यास, at least mental सन्न्यास.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 07-13 Introduction Continuing;

एवंभूतमपि परमेश्वरं नित्यशुद्धबुद्धमुक्तस्वभावं सर्वभूतात्मानं निर्गुणं संसारदोषबीजप्रदाहकारणं मां नाभिजानाति जगत् इति अनुक्रोशं दर्शयति भगवान् । तत् च किंनिमितं जगतः अज्ञानम् इति उच्यते —

After talking about the nature of ईश्वर upto the twelfth verse now in the thirteenth important verse कृष्ण is talking about संसार कारणम् as ईश्वर अज्ञानम्. And ईश्वर has been defined as परा-अपरा प्रकृति mixture and in this ईश्वर अज्ञानम् also, परा प्रकृति ईश्वर अज्ञानम् is the crucial ignorance. अपरा प्रकृति ईश्वर अज्ञानम् is विश्वरूप ईश्वर अज्ञानम्, परा प्रकृति ईश्वर अज्ञानम् is निर्गुण ईश्वर अज्ञानम्. Both अज्ञानम् will cause problems. अपरा प्रकृति विश्वरूप ईश्वर अज्ञानम् also will cause संसार, परा प्रकृति निर्गुण ईश्वर अज्ञानम् also will cause संसार. Both अज्ञानम् will have to be removed. Of these two the crucial अज्ञानम् is परा प्रकृति निर्गुण ईश्वर अज्ञानम्. And that alone कृष्ण highlights here. Therefore शङ्कराचार्य introduces saying that it is this निर्गुण ईश्वर अज्ञानम् that makes the people suffer. And this अज्ञानम् can be eliminated by वेदान्त विचार and वेदान्त has been given by भगवान् free of cost. So the medicine is available free of cost in the general hospital called गुरुकुलम्. The medicine is available, doctors are available in the form of गुरुs, अज्ञान तिमिरान्धस्य ज्ञानाञ्जन शलाक्या । चक्षुरुन्मीलितं येन, medical treatment is available in the form of वेदान्त विचार. In spite of all this

availability free of cost man manages to suffer and भगवान् is feeling extremely sad for the humanity. Therefore शङ्कराचार्य says अनुक्रोशं दर्शयति – भगवान् shows the sad pitiable condition of humanity and a situation in which भगवान् Himself is helpless.

And then the natural next question is why the human beings are ignorant of परा प्रकृति. परा प्रकृति अज्ञानम् किंनिमितम् that is question, तत् च. तत् च should be connected with अज्ञानम्. शङ्कराचार्य's prose itself is like poetry. So we have to do the अन्वय, तत् and अज्ञानम् should be connected. तत् अज्ञानम् means परा प्रकृति अज्ञानम् किंनिमितम् – why is it there? For whom? जगतः, जगत् means world and in this context world means humanity. किंनिमितम् – what is the cause? Why is this ignorance perpetuated by the humanity in spite of remedial measures being there? For this answer is given in the श्लोक, we will read.

Verse 07-13

त्रिभिर्गुणमयैर्भविरेभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ गीता ७-१३ ॥

I will give you the gist of the श्लोक. The answer कृष्ण gives is the परा प्रकृति अज्ञानम् continues because of the distraction caused by अपरा प्रकृति. Because अपरा प्रकृति happens to be सगुणम् and सगुणम् means it has got attractive forms, attractive colors, attractive smell, attractive taste, attractive touch; thus अपरा प्रकृति is so attractive it serves as a मोहिनी. Because of this attractive and distracting nature अपरा प्रकृति is renamed as मोहिनी. And this मोहिनी engages the

humanity throughout the life that there is no time for वेदान्त. This is the essence आपरा प्रकृति distracts the humanity. Now we will go to the भाष्यम्.

त्रिभिः गुणमयैः गुणविकारैः रागद्वेषमोहादिप्रकारैः भावैः पदार्थैः एष्मि: यथोक्तैः सर्वम् इदं प्राणिजातं जगत् मोहितम् अविवेकिताम् आपादितं सत् न अभिजानाति माम् एश्यः यथोक्तेश्यः गुणेश्यः परं व्यतिरिक्तं विलक्षणं च अव्ययं व्ययरहितं जन्मादिसर्वभावविकारवर्जितम् इति अर्थः ॥ ७-१३ ॥

So **त्रिभिः गुणमयैः**. The word गुण can be used in two meanings. One is पञ्चगुणIs of the पञ्चभूतIs in the form शब्द स्पर्श रूप रस गन्ध, that is the external पञ्चगुणIs. External पञ्चगुणIs distracts the human beings and internally also the word गुण has got another meaning – the three-fold गुणIs सत्त्व रजस् and तमस् which expresses in the form of राग, द्वेष and मोह. Therefore externally पञ्चगुणIs, internally three गुणIs expressing in the form of varieties of emotions. काम क्रोध लोभ etc., are रजोगुण's expression. मोह is तमोगुण's expression. Thus each गुण has got its own emotions. Thus पञ्चगुणIs outside and three गुणIs inside keep us very busy. Here शङ्कराचार्य is not highlighting the external पञ्चगुणIs, he is highlighting the internal सात्त्विक राजस तामस गुणIs expressing in the form of three types of thoughts or emotions. Therefore he says **त्रिभिः गुणमयैः** – **गुणविकारैः**, here the word मय is in the sense of विकारार्थै. What are the three गुण विकारै? सात्त्विक, राजस and तामस. How do they appear? राग, द्वेष and मोह. राग means attachment towards पञ्च अनात्मा�Is, द्वेष means aversion and मोह means delusion. Attraction, aversion and delusion. So

यगद्वेषमोहादिप्रकारैः, भावैः is in the मूलम् is equal to **पदार्थैः**. I said in the previous श्लोक शङ्कराचार्य uses the word पदार्थ without explaining what is पदार्थ, in this श्लोक alone शङ्कराचार्य explains that पदार्थ. **यगद्वेषमोहादि वृत्ति** alone is the meaning of पदार्थ or गुणः भावः. **एभिः** is in the मूलम्, is equal to **यथोक्तैः, यथोक्तैः**: means mentioned previously in the previous श्लोक. Where in the previous श्लोक? **सात्त्विकाः राजसाः तामसाः**: of the previous श्लोक is the explanation of त्रिभिः in the current श्लोक. Otherwise three can be anything; three अवस्थाः also it can be. Therefore the three of the current श्लोक refers to सत्त्व-रजस्-तमोगुणIs of the previous श्लोक. Then **सर्वम् इदं प्राणिजातं जगत्, जगत्** is equal to **प्राणिजातम्** – all the living beings especially the human beings, they are trapped by the three गुणIs, **मोहितम्** is in the मूलम्, is equal to **अविवेकिताम् आपादितम्** – they have been confused, the humanity is deluded. And how does delusion express? This must be very clear. From the external world we cannot get any security but we want security from money, buildings, property and relationship. That is delusion number one – from money we seek security, from land and property we seek security, from relationship we seek security. This is the glory of माया मोहिनी अपरा प्रकृति. Similarly, peace we are expecting from the external world money, property, etc. Expecting peace from outside, expecting happiness from outside, expecting security from outside, these three-fold expectations even by the *Vedantic* students. That is the glory of माया. माया has got the last laugh. Therefore **मोहितम्** is equal to **अविवेकिताम् आपादितम्** – suppressing the

discriminative intellect, *Vedantically* informed intellect it suppresses. That is the glory of माया. Remember

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।

सङ्गात्सज्जायते कामः कामात्क्रोधोऽभिजायते ॥ गीता २-६२ ॥

क्रोधाद्वति सम्मोहः ॥ गीता २-६३ ॥

That मोह has been talked here. **अविवेकिताम् आपादितं सत् न अभिजानाति** – they don't come to परा प्रकृति आत्मा, which is the only source of permanent peace, security and happiness. I am that source of permanent peace, security and happiness, we miss that आत्मा. **न अभिजानाति माम्, माम्** means परा प्रकृतिम् आत्मानम्, नित्यशुद्धमुक्तबुद्धस्वभावम्, etc., we should note here. **न अभिजानाति** – people don't recognize. And what type of परा प्रकृति? **एभ्यः परम्, एभ्यः** is in the मूलम्, is equal to **यथोक्तेभ्यः गुणेभ्यः** – compared to these three गुणIs, **परम्** is equal to **व्यतिरिक्तम्** is equal to **विलक्षणम्** – different from. So निर्गुण परा प्रकृति is different from सगुण मोहिनी प्रपञ्च. What is the nature परा प्रकृति? **अव्ययम्, अव्ययम्** is equal to **व्ययरहितम्** is equal to **जन्मादिसर्वभावविकारवर्जितम्** – free from the six-fold modifications, षड्विकाररहितम्. And the beauty is not that परा प्रकृति is far away somewhere, परा प्रकृति is located wherever अपरा प्रकृति is there itself it is there, but we manage to miss. That is why we give two examples आकाशवत् प्रकाशवत्. Suppose I ask what is here (pointing at the hand), everybody will enumerate the hand, but along with the hand two more things are there, i.e., आकाश is there, without आकाश the hand cannot be accommodated here, the hand can be located here because of the आकाश। Therefore along with the hand

आकाश is there. And what is the second important thing? To see the आकाश सूर्यप्रकाश is spread over the hand, even though आकाश and प्रकाश and hand three things are there, everybody will enumerate hand alone because it has got a form, color and smell. Therefore hand distracts the attention, therefore आकाश is missed, प्रकाश is also missed. Similarly, परा प्रकृति the सत् and चित् are missed because of distraction. **इति अर्थः**: The अन्वय is, एभिः त्रिभिः गुणमयैः भावैः मोहितम् (सत्) इदम् सर्वम् जगत् एव्यः परम् अव्ययम् माम् न अभिजानाति ।

And remember an aside note. Even सगुण भक्तोs who are so much attached to सगुण ईश्वर and the beautiful form of सगुण राम or सगुण कृष्ण or सगुण देवी and suppose they declare I am happy with this सगुण भक्तिः and द्वैत भक्तिः, I am not interested in वेदान्त and your निर्गुण ब्रह्म, I am happy with my beautiful कृष्ण when they say, remember even those भक्तोs are deluded by महामाया and this delusion is caused by सत्त्वगुण. Thus सत्त्वगुण also can bind a person. How do you know सत्त्वगुण binds a person? A person who enjoys पूजा and doesn't come to वेदान्त, a person who enjoys नामसङ्कीर्तनम् and doesn't come to वेदान्त, a person who enjoys राधा कल्याणम् and सीता कल्याणम् and दिव्य नामसङ्कीर्तन they are also deluded by माया, they are भक्तोs but caught in सत्त्वगुण. वेदान्त says you have to transcend सत्त्वगुण also.

गुणेभ्यश्च परं वेति मद्भावं सोऽधिगच्छति ॥ गीता १४-१४ ॥

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।

जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ गीता १४-२० ॥

Remember even सगुण भक्त can be trapped in द्वैतम् and गुण. That is called *Sattvic* bondage. One goes to temple and the other goes to club, remember temple also can become a bondage. Going to temple is wonderful, but we have to transcend that also, after getting established in अद्वैत भक्ति you can enjoy सगुण पूजा, even after अद्वैत ज्ञानम् पूजा need not be dropped. पूजा can be enjoyed, nothing wrong, but we should not lose sight of अद्वैत ज्ञानम् and get lost in सगुण भक्ति and if we get lost that is called सात्त्विक माया. Continuing;

Verse 07-14 Introduction;

**कथं पुनः दैवीम् एतां त्रिगुणात्मिकां वैष्णवीं मायाम् अतिक्रामन्ति
इति उत्त्यते —**

If the entire humanity is trapped by माया isn't there a way out like the चक्रव्यूहम् how अभिमन्यु got trapped, every one of us is an अभिमन्यु and the question is how to get out of it. Is there a way out? कृष्ण says yes, there is a way out. That is the topic of this श्लोक. Here he says in the introduction **कथं पुनः** – how indeed, जना: अतिक्रामन्ति – can the people cross over. Subject we have to supply, जना: or लोका: or मनुष्या: or जीवा: is better. जीवा: अतिक्रामन्ति. Cross over मायाम् – this powerful माया देवी. What type of माया देवी? So दैवीम् – which माया देवी is called दैवी, दैवी means belonging to देवः, belonging to परा प्रकृति. देवः means परा प्रकृति, चैतन्यम्. And दैवीम् means belonging to परा प्रकृति. What belongs to परा प्रकृति? अपरा प्रकृति, the माया. How will people cross over the अपरा प्रकृति, माया which belongs to परा प्रकृति, त्रिगुणात्मिकाम् – which is endowed with three गुणs - सत्त्व रजस् तमोगुणs, and

वैष्णवीम् – which belongs to विष्णु, the परा प्रकृति. And here the word विष्णु means परा प्रकृति. How can परा प्रकृति be called विष्णु? One commentator nicely says सर्वं वेतेष्टि व्याज्ञोति इति विष्णुः. We are not talking about वैकुण्ठवासि विष्णुः but we are talking about सर्वं व्यापकं विष्णुः which is परा प्रकृति. And **वैष्णवीम्** means belonging to that परा प्रकृति and that is माया. Why do we say अपरा प्रकृति belongs to परा प्रकृति? Because अपरा प्रकृति cannot exist separate from परा प्रकृति. Why अपरा प्रकृति cannot exist separate from परा प्रकृति? Because the very ‘is’ness of अपरा प्रकृति or the existence of अपरा प्रकृति is borrowed from परा प्रकृति. तस्मिन् अध्यरत्न इति अर्थः, **वैष्णवीम्** विष्णौ अध्यरत्नम् इति अर्थः. And such a माया how can people cross over is the question and for that इति उच्यते – the answer is being given by कृष्ण Himself in the present verse.

Verse 07-14

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ गीता ७-१४ ॥

I will give you the gist of the श्लोक. First कृष्ण says crossing over माया is extremely difficult. So कृष्ण concedes that passing over माया is extremely difficult. But He adds a note it is not impossible. It is difficult but never say impossible. Don’t use the word impossible, it is difficult you can use, very difficult you can use, you use hundred very, we don’t mind. But never say impossible, it is possible. People have crossed over and I Myself have given a method to do it. What is that method? प्रपत्तिः or शरणागतिः is the method, surrender is the method. In whom शरणागतिः? माम् एव ये प्रपद्यन्ते – those who surrender

unto Me. So this is the famous प्रपत्ति or शरणागति used by वैष्णवs. *Vishishtadvaitins* talk about प्रपत्ति or शरणागति. And what about *Advaitins*? *Advaitins* also accept the word प्रपत्ति and शरणागति. But the controversy is what do you mean by शरणागति? Does it mean taking समाश्रयणम् शङ्ख चक्र and all those things वैष्णवs do. Or does it mean that you should take a vow that you will go to विष्णु temple only? Or नामसङ्किर्तनम् means शरणागति? Surrender is the solution, but what do you mean by the blessed word शरणागति or प्रपत्तिः? प्रपत्ति explained by विशिष्टाङ्गैतम् we don't accept. We accept प्रपत्ति or शरणागति but we define the word शरणागति different from विशिष्टाङ्गैतम्. Now the question is what do you mean शरणागति. For that we say if you want to know you as कृष्ण Himself. Unnecessarily why should I interpret or you interpret. कृष्ण has used the word प्रपद्यन्ते. And you ask कृष्ण what do you mean by प्रपद्यन्ते. And कृष्ण Himself answers that question in the nineteenth verse. What does he say in the nineteenth verse?

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ गीता ७-१९ ॥

ज्ञानवान् माम् प्रपद्यते. शरणागति means becoming ज्ञानवान्. Otherwise means becoming a ज्ञानि भक्तः. And what is becoming ज्ञानवान्? Becoming ज्ञानि भक्त. If somebody asks what is शरणागति, the answer should be become ज्ञानवान् or ज्ञानि भक्त.

Then people will say becoming ज्ञानि भक्त is very very difficult. And for that we say becoming ज्ञानि भक्त is very very

difficult but not an impossible task. You can become a ज्ञानि भक्त. How to become a ज्ञानि भक्त? For that three steps are given. Start with आर्त भक्ति. First become आर्त भक्त for some time. आर्त भक्त means cry before the Lord explaining your problems. In the name of भक्ति you cry before भगवान्. Then भगवान् will say I will also get bored and therefore from आर्त भक्ति graduate to अर्थार्थी भक्त, it means application भक्त. Give this, give that, give profit, give order, give wife, give husband, give children are application भक्त. And thereafter you become जिज्ञासु भक्त. It means कर्मयोग plus उपासनयोग plus ज्ञानयोग. And once you go through आर्त अर्थार्थी and जिज्ञासु you will become a ज्ञानि भक्त. Becoming ज्ञानि भक्त is प्रपत्तिः शरणागतिः. This is the essence of this श्लोक. Now we will go to the भाष्यम्.

देवी देवस्य मम ईश्वरस्य विष्णोः स्वभूता हि यस्मात् एषा यथोक्ता गुणमयी मम माया दुरत्यया दुःखेन अत्ययः अतिक्रमणं यस्याः सा दुरत्यया ।

देवी is in the मूलम्, it is equal to देवस्य – belonging to the Lord, परा प्रकृति. And who is that परा प्रकृति? मम ईश्वरस्य, कृष्ण says that I am that परा प्रकृति who is the Lord of the universe. So कृष्ण uses the word 'I' the first person singular, sometimes referring to आपरा प्रकृति and sometimes He uses the word 'I' for परा प्रकृति. Since both belong to one Lord only, कृष्ण can refer to either of the two. Here मम means परा प्रकृति, belonging to Me, the परा प्रकृति, ईश्वरः, which is the Lord, विष्णोः – which is called the all-pervading विष्णु. तदिष्णोः परमं पदम् ॥ इन्द्रियेभ्यः परा हृष्टा ॥ कठोपनिषत् १-३-१० ॥ And

स्वभूता – and belonging to that परा प्रकृति, **स्वभूता** means belonging to that परा प्रकृति is the माया. The word हि is in the मूलम्, is equal to यस्मात्, यस्मात् means therefore. What do you mean by therefore? Therefore means some reason must be involved. What is the reason? In this लोक कृष्ण says you should surrender to Me to cross over माया. Naturally the question will come to cross over माया, why should I surrender to कृष्ण. For that कृष्ण gives the reason because माया is belonging to Me and I am the master of माया. Like suppose you go to a house and there is a dog. And normally the dog is chained. And imagine that dog is not chained, and the dog is chasing, and you should surrender not to the dog but surrender to its master. On instruction from the master the dog will retreat and leave you free. Therefore when someone chases you, you surrender to the owner, the master. Similarly, माया is the dog chasing you and who is the master of the माया? The master of the माया is भगवान्. Therefore surrender to भगवान् and He will pull the माया with the chain. Therefore हि means therefore I being the master. एषा is in the मूलम् is equal to यथोक्ता, यथोक्ता means what is said in verses twelve and thirteen. **गुणमयी** – consisting of the three गुणs, **मम माया** – and this माया of Mine, **दुरत्यया** is in the मूलम्, is equal to **दुःखेन अत्ययः, अत्ययः** is equal to **अतिक्रमणम् यस्याः सा**, **दुरत्यया** means difficult to cross over. Difficult to conquer, difficult to master is that माया. Ok, then how to manage? That is said in the second half.

तत्र एवं सति सर्वधर्मान् परित्यज्य माम् एव मायाविनं स्वात्मभूतं सर्वात्मना ये प्रपद्यन्ते ते मायाम् एतां सर्वभूतमोहिनीं तरन्ति अतिक्रामन्ति, संसारबन्धनात् मुच्यन्ते इति अर्थः ॥ ७-१४ ॥

तत्र एवं सति – this being so, it means since परा प्रकृति भगवान् is the master of आपरा प्रकृति माया, therefore. भगवान् being the master, **सर्वधर्मान् परित्यज्य ये प्रपद्यन्ते** – those people who surrender unto Me. **ये प्रपद्यन्ते** is in the मूलम् suppose the spiritual seekers surrender unto Me. How do they surrender? **सर्वधर्मान् परित्यज्य**, and by using this word **सर्वधर्मान् परित्यज्य शङ्कराचार्य** wants to say that the word शरणागति requires elaboration. That elaboration can be found in भगवद्गीता eighteenth chapter sixty-sixth श्लोक सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज. प्रपत्ति and शरणागति are one and the same. And I said this शरणागति is nothing but ज्ञानम्. Because in the nineteenth श्लोक कृष्ण himself says शरणागति does not mean anything other than ज्ञानम्. And शङ्कराचार्य says that I am going to elaborately discuss that in the सर्वधर्मान् श्लोक. Therefore here I am not going to elaborate. So if you want elaboration keep on coming to the class when I take the eighteenth chapter. There if you look at the भाष्यम् शरणं व्रज the word शङ्कराचार्य interprets it as ईश्वर अहम् इति अवधारय. ईश्वर अहम् – that भगवान् is me, इति अवधारय – this clear knowing is surrender and there is no surrender other than clear knowing. अवधारय means firm convinced knowledge. And what knowledge? Not भगवान् is great, that knowledge is incomplete. That great भगवान् अहम् अस्मि इति अद्वैत ज्ञानम् एव शरणागतिः. The word सर्वधर्मान्परित्यज्य also has got a profound meaning, and it will be explained in the eighteenth

chapter but since that word has occurred I will tell that briefly. The word धर्म refers to all पुण्यपापम् कर्माणि. शङ्कराचार्य's interpretation of the word धर्म in the eighteenth chapter is पुण्यपाप कर्माणि. सर्वधर्मं परित्यागः means सर्वपुण्यपाप कर्म परित्यागः. And thereafter he interprets further that also we can briefly note. There is no question of कर्म परित्याग, कर्म परित्याग is nothing but कर्तृत्व आभिमान परित्यागः. सर्वधर्मं परित्यागः is equal to सर्वपुण्यपाप कर्म परित्यागः. And सर्वपुण्यपाप कर्म परित्यागः is not sitting in meditation, body will continue the कर्म but कर्तृत्व आभिमान परित्यागः. Renouncing the आभिमान that 'I do कर्म' alone is called शरणागति. And how do you do that? पश्यन् शृण्वन् स्पृशन् जिघन् अङ्गन् गच्छन् स्वपन् श्वसन्, even when all the activities are going the knowledge inside is नैव किञ्चित् करोमि इति युक्तः मन्येत तत्त्ववित्. अहम् साक्षि चैतन्यम् अस्मि, न कर्ता अस्मि, न भोक्ता अस्मि, इति आभिमान परित्यागः एव सर्वधर्मं परित्यागः. This we are going to study elaborately in the eighteenth chapter. In fact, to appreciate the glory of शङ्कराचार्य we should be ज्ञानिः. He uses the correct words सर्वधर्मान् परित्यज्य माम् एव मायाविनम्. What is मायावि? परा प्रकृतिम्. And who is the मायावि? स्वात्मभूतम् – that भगवान् is none other than the आत्मा, the real I within the body. मायाविनं स्वात्मभूतम् is महावाक्यम्. सर्वात्मना – totally, through श्रवणमनननिदिध्यासनम् totally the one who understands and thus प्रपद्यन्ते – implements the शरणागति through this knowledge which is called ज्ञानवान् माम् प्रपद्यते. ते – such ज्ञानि भक्तः अद्वैत ज्ञानिः, ते मायाम् एतां सर्वभूतमोहिनीं तरन्ति – they will cross over माया because they know अपरा प्रकृति is

मिथ्या. What type of **मायाम्** is it? **सर्वभूतमोहिनीम्** – who is the greatest seductress. You should remember the *puranic* stories. वैष्णु takes **मोहिनी वैषम्**. That is why he has used the word **वैष्णवीम्** also. Therefore **सर्वभूतमोहिनीं तरनित** is in the **मूलम्** is equal to **अतिक्रामनित** – they will cross over **माया**. What do you mean by crossing over **माया**? Don't imagine that you will go to **वैकुण्ठ** and never to comeback. This idea we will not leave. Escapist **मोक्ष** is so powerful that I want to die, run away, go to **वैकुण्ठ**, never to comeback. This idea we will not leave. Therefore crossing over doesn't involve travel. It means **संसारबन्धनात् मुच्यन्ते इति अर्थः** – the ज्ञानि भट्टाचार्यs are freed from the trap called **संसार**. What does it mean? 'They are freed from the trap called **संसार**' we have to carefully understand, it means they don't look upon the body as a trap. Freed from the trap means they don't look upon the body as a trap, they don't look upon the family as a trap, they don't look upon the society as a trap, they don't look upon काल, the time as a trap; they are all **मिथ्या** incapable of trapping me. This is called **मोक्ष**. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्यं
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 07-14 Continuing;

देवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ गीता ७-१४ ॥

In these important श्लोकs – thirteen and fourteen, Lord कृष्ण talks about संसार कारणम् and मोक्ष साधनम्. संसार कारणम् in the thirteenth verse and मोक्ष साधनम् in the fourteenth verse. And here कृष्ण presents प्रपत्ति as the मोक्ष साधनम् which is famously used expression in विशिष्टाद्वैतम् among वैष्णवs. And we also accept प्रपत्ति but interpret it differently. For us the word प्रपत्ति, the word शरणागति and the word भक्ति all the three are synonymous. And we do accept प्रपत्ति शरणागति or भक्ति as मोक्ष साधनम्. And later we point out that to attain मोक्ष through भक्ति one has to go through all the four stages of भक्ति. भक्ति can give liberation only when one goes through all the four stages starting with आर्त भक्ति graduating to अर्थार्थी भक्ति and later one has to become जिज्ञासु भक्ति. And in जिज्ञासु भक्ति alone we introduce कर्मयोग plus उपासनयोग plus ज्ञानयोग, all these three योगs are integral part of जिज्ञासु भक्ति. And when one goes through जिज्ञासु भक्ति consisting of कर्मयोग, उपासनयोग and ज्ञानयोग he will become ज्ञानि भक्ति. And this ज्ञानि भक्ति otherwise called ज्ञान भक्ति, otherwise called अद्वैत भक्ति, otherwise called अपरा भक्ति, that भक्ति alone will lead to liberation. Therefore this श्लोक is important as the मोक्ष साधन श्लोक. Even though both these श्लोकs are very important, शङ्कराचार्य writes only brief

commentary but it is compensated by other commentators I have referred to before. मधुसूदन सरस्वती writes a famous commentary called गूढार्थटीपिका and धनपति सूरि writes another commentary called भाष्योत्कर्षटीपिका, both of them are very elaborate commentaries. Of this मधुसूदन सरस्वती follows generally the विवरण सम्प्रदाय of *Advaitic* teaching. And धनपति सूरि generally follows the भामति सम्प्रदाय of *Advaitic* teaching. And on the fourteenth श्लोक both of them write very elaborate commentaries, each one expounding the विवरण and भामति सम्प्रदाय. They are almost like rivals even though they are अद्वैतिन्. But both of them are developed after शङ्कराचार्य, therefore शङ्कराचार्य writes only a very brief commentary. Those who are interested in fine teachings of विवरण and भामति, the commentaries on this fourteenth श्लोक are very enlightening. I have completed the भाष्यम् of the fourteenth श्लोक. The अन्वय is, मम एषा दैवी गुणमयी माया हि दुरत्यया (भवति) । ये माम् प्रपद्यन्ते ते एव एताम् मायाम् तरन्ति । Continuing;

Verse 07-15 Introduction;

यदि त्वां प्रपन्नाः मायाम् एतां तरन्ति, करमात् त्वाम् एव सर्वे न प्रपद्यन्ते, इति उत्त्यते —

शङ्कराचार्य introduces the present श्लोक with a question. In the previous श्लोक He said संसार can be crossed over by surrendering to the God. If surrender to God is available, if the entire humanity is suffering from संसार and the solution is available why all the people do not take to the solution? Imagine there is a huge vessel containing good water

and all the people are thirsty. Thirsty people require water. Water vessel is there, good water is there, naturally what do we expect? All the people coming drinking water and quenching the thirst. Similarly, संसार problem is there, ईश्वर शरणागति solution is there, all the people should come to शरणागति and be liberated. But what do we find? Majority manages to remain in संसार. Why? Why people are not surrendering? **यदि त्वां प्रपन्नाः मायाम् तरन्ति** – by surrendering to भगवान् माया or संसार can be crossed over, then such a solution is available free of cost, then somebody may ask **कर्मात् सर्वे त्वाम् एव न प्रपद्यन्ते** – why all the human beings are not rushing to you. There must be a big rush. But how come people do not practice शरणागति? Such a question is natural and कृष्ण Himself expect such a question and He Himself gives the answer. **सर्वे न प्रपद्यन्ते, इति चेत्** – if such a question is asked उच्यते – उत्तरम् उच्यते भगवता.

Verse 07-15

**न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥ गीता ७-१५ ॥**

I will give you gist of this श्लोक. It is very clear. Majority of the humanity does not come to भगवान् because they are unfortunate people, they have not done sufficient पुण्यम्. They have done sufficient पुण्यम् to get human birth but they have not done sufficient पुण्यम् to come to भगवान् or शास्त्रम्. And when the शास्त्र's guidance is not there, and their बुद्धि is confused because of ignorance, they are going to be misled by their own intellect and they take to all kinds of wrong

methods including अधार्मिक way of life and instead of solving the problem they get into worst entanglement. Therefore what is the cause? Lack of पुण्यम् is the cause. So दुर्लभम् त्रयमेवैतत् देवानुग्रहेतुकम् । मनुष्यत्वम् मुमुक्षुत्वम् महापुरुषसश्रयः ॥ They have sufficient पुण्यम् for मनुष्यत्वम् but they don't have sufficient पुण्यम् for मुमुक्षुत्वम् or महापुरुषसश्रयः. This is the essence of the श्लोक. We will go to the भाष्यम् which is brief in all these श्लोकs and I have discussed these topics elaborately in गीता मूलम् class and therefore here I don't want to elaborate.

न मां परमेश्वरं दुष्कृतिनः पापकारिणः मूढाः प्रपद्यन्ते नराधमाः नराणां मध्ये अधमाः निकृष्टाः । ते च मायया अपहृत-ज्ञानाः संमुषितज्ञानाः आसुरं भावं हिंसानृतादिलक्षणम् आश्रिताः ॥ ७-१४ ॥

मां परमेश्वरम् – the unfortunate people do not surrender to Me. **माम्** is in the मूलम्, is equal to **परमेश्वरम्**, the great Lord. Why? **दुष्कृतिनः** is in the मूलम्, is equal to **पापकारिणः** – because they have done so much पापम् that most of them are जास्तिकs. Some of them are जास्तिकs with regard to God, therefore they don't believe in God and some of them are जास्तिकs with regard to scriptures, therefore they don't accept the scriptures and some of them जास्तिकs with regard to वेदान्त, therefore they are stuck in वेदपूर्व भाग. All because of पापम्. Therefore **पापकारिणः** – because of दुष्कृतम् (पापम्). Therefore **मूढाः**, **मूढाः** means they are deluded people, they don't know the difference between पौरुषेय विषय and अपौरुषेय विषय, पौरुषेय प्रमाणम् and अपौरुषेय प्रमाणम्, so **मूढाः**, **प्रपद्यन्ते**; so you have to take the word **न** from the first line and

प्रपद्यन्ते from the second line and join न प्रपद्यन्ते – they don't surrender to Me. Therefore नराधमा: in the मूलम्, is equal to जराणां गद्ये – among the human beings, अधमा: – is in the मूलम्, is equal to निकृष्टाः – they are inferior category, that means they are unfortunate people, they are inferior in the spiritual sense of the term. They might have done sufficient पुण्यम् to be successful in their business, they might have several companies and they might be crorepatis and materially successful people but unfortunate from spiritual angle, therefore निकृष्टाः. And ते च – not only are they inferior, मायया अपहृत-ज्ञानाः, अपहृत-ज्ञानाः is in the मूलम्, is equal to संमुषितज्ञानाः; in fact, अपहृत you can understand, संमुषित means robbed off, so माया has robbed or taken away ज्ञानम्, their विवेक शक्ति, discriminative power. And therefore only आयुरं भावं आश्रिताः, so initially they don't have discrimination between सत्यम् and मिथ्या, that is one type of अविवेक, but sooner or later, it becomes another type of अविवेक which is more dangerous, अविवेक means non-discrimination, first non-discrimination is between सत्यम् and मिथ्या. But later the worst indiscrimination is between धर्म and अधर्म. They start with सत्य मिथ्या अविवेक, but sooner or later they end up with धर्म अधर्म अविवेक and once they don't discriminate what is धर्म and what is अधर्म, they become corrupt people. In spite of भगवद्गीता and all that, India is now one of the worst corrupt country, even among the educated people Parliament is full of criminals. And even judiciary is corrupt they say; that is worse condition. Therefore here ज्ञानम् refers to धर्म अधर्म विवेक ज्ञानम् which is also gone. You have to remember the sixteenth

chapter of भगवद्गीता. In fact, this श्लोक is the seed for the sixteenth chapter, he uses the word **आसुरम् भावम् आश्रिताः**. This one word **आसुरम् भावम्** alone in the sixteenth becomes दैव-असुर-सम्पत्-विभाग-योगः and from the fifth verse of the sixteenth chapter upto twenty-first verse is **आसुरि सम्पत्** and it is a commentary on this श्लोक. Therefore **आसुरम् भावम्** – **हिंसानृतादिलक्षणम्** – I have destroyed all my competitors today and I am going to destroy the other rivals, business people engage goons to destroy their rivals and that is why author uses the word **हिंसा**, they don't fear to commit murder and **अनृतम्** – lying is very common. And they tell truth now and then. So **हिंसानृतादिलक्षणम् आसुरं भावम्** – *Asuric* tendencies, **आश्रिताः** – they resort to. It is very unfortunate. Where is time for भगवद्गीता and उपनिषद्? The **अन्वय** is, दुष्कृतिनः मूढाः मायया अपहृत-ज्ञानाः आसुरम् भावम् आश्रिताः नर-अधमाः माम् न प्रपद्यन्ते।

Verse 07-16 Introduction;

ये पुनः नरोत्माः पुण्यकर्मणः —

Verse 07-16

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आतो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ गीता ७-१६ ॥

Now कृष्ण wants to contrast the fortunate ones as against the unfortunate ones. Unfortunate ones are either atheists, non-भक्तs or they are pseudo-भक्तs who misuse भक्ति for wrong purpose or who put on only the वैषम् of भक्तs and do all types of violations, they are liquor barons but they give gold

to big temples but money comes from liquor and भक्ति is unfortunate version of भक्ति. That has been talked about in the fifteenth श्लोक. Now the sixteenth is contrasting. So he says ये पुनः, पुनः: is वैलक्षण्यप्रदर्शनार्थम्, unlike the previous people, there are some other people, पुण्यकर्माणः – who have done lot of पूर्वजन्म पुण्यम्, बहूनाम् जन्मनाम् अन्ते and because of the पुण्यम्, नरोत्तमाः: in the previous श्लोक it was said नर-आधमाः, to contrast that he uses the word नरोत्तमाः: – the great fortunate, virtuous ones are there, maybe in minority but they are there and they will surrender to Me. Here in the previous श्लोक कृष्ण used the word प्रपद्यन्ते and in this श्लोक He uses the word भजन्ते indicating प्रपत्ति and भक्ति are one and the same. In विशिष्टान्तेतम् they make a difference between भक्ति and प्रपत्ति and they say भक्ति is difficult and प्रपत्ति is easier. Thus in वैष्णव सम्प्रदाय they say कर्मयोग is difficult, भक्तियोग is difficult, ज्ञानयोग is difficult and therefore you reject all of them. Then they have got the easiest one which is called प्रपत्ति and they make a difference between प्रपत्ति and भक्ति but in अन्तेत we say it is not, because in the previous श्लोक प्रपद्यन्ते referring to प्रपत्ति and in the श्लोक भजन्ते referring to भक्ति, both are synonymous only. Therefore they become भक्तिः. But even though they become भक्तिः, there also there is a grade, आर्तः, अर्थर्थी, जिज्ञासु and ज्ञानी. This is the essence, we will go to the भाष्यम्.

चतुर्विधा: चतुष्पकाराः भजन्ते सेवन्ते मां जनाः सुकृतिनः पुण्यकर्माणः हे अर्जुन । आर्तः आर्तिपरिणृतीतः तत्करव्याघरोगादिना अभिभूतः आपन्नः, जिज्ञासुः भगवतत्त्वं

ज्ञातुम् इच्छति यः, अर्थार्थी धनकामः, ज्ञानी विष्णोः तत्त्ववित् च
हे भरतर्षभ ॥ ७-१६ ॥

चतुर्विधा: जनाः, चतुर्विधा: is in the मूलम्, is equal to चतुष्पकाराः, प्रकाराः means types, four types of people, **भजन्ते माम्, भजन्ते** is in the मूलम्, is equal to **सेवन्ते, सेवन्ते** means serve Me, approach Me, worship Me, resort to Me. What type of people are they? **सुकृतिनः:** – because they have done more पुण्यम् compared to the previous people, previous people have done पुण्यम् the proof is that they are human beings, and many of them are very rich also therefore that prosperity they have got due to पुण्यम् but unfortunately it is not spiritual पुण्यम्. That is why I divide पुण्यम् into two types. Material makes one prosperous but prosperity is used for clubs and all the other things. Therefore they have got lot of material पुण्यम् perhaps but not spiritual पुण्यम्. Those who have spiritual पुण्यम् are called **सुकृतिनः:** So **सुकृतिनः:** is equal to **पुण्यकर्माणः, हे अर्जुन** is in the मूलम्. And what are those four types of people? **आर्तः:** is equal to **आर्तिपरिगृहीतः:** **आर्तः:** means the distressed one. And distressed one means the one who is caught in distress. **आर्ति** means distress, crisis, etc. **परिगृहीतः:** means in the grip of, you cannot go this side or that side, there is no escape route at all, helplessness. So caught in helplessness, a few examples he gives. **तस्कर अभिभूतः:** – overpowered by a thief who has entered perhaps the house and with a knife and asking for the key to almirah. Therefore one cannot shout also. **आपन्नः:** means therefore in crisis. **व्याघ्र अभिभूतः:** **व्याघ्र** means tiger, or leopard or even a street dog, or **योगादिना अभिभूतः:** – varieties of diseases, doctors are doing different experiments on

me, I have become a guinea pigs for the doctors. That means we are in **आर्ति**. In **पुराण**s we give varieties of examples,

आर्तत्राणपरायणः सः भगवान् नारायणो मे गतिः ॥
 वात्सल्यादभयप्रदानसमयादार्तार्तिनिर्वापणा-
 दौदार्यादयशोषणादगणितश्रेयःपदप्रापणात् । सेव्यः श्रीपतिरेव
 सर्वजगतामेकान्ततः साक्षिणः प्रह्लादश्च विभीषणश्च करियात्
 पाञ्चाल्यहृल्या धृतः ॥ मुकुन्द माता स्तोत्रम्-१६

Six examples and six **लोक**s are there. **प्रह्लादः**, **विभीषणः**, **करियात्** (**गजेन्द्रः**), **पाञ्चाली**, **अहृल्या** and **धृतः**. These are all the *Puranic* examples, that is one type of **भक्त**s, distressed **भक्त**s or emergency **भक्त**s.

Then the second one is **जिज्ञासुः**; here it is not in order, **जिज्ञासुः** is equal to **भगवततत्वं ज्ञातुम् इच्छति यः** – the one who is not in distress, he doesn't have any problem at all, and he doesn't have any worldly desire also but still he is a **भक्त** who wants to know about the essential nature of **भगवान्**.

The next one is the most popular one, **अर्थार्थी** is equal to **धनकामः** – the one who is interested in material prosperity of any type. Seeker of material prosperity is the third one.

Then the last one is rarest one is **ज्ञानी**, **ज्ञानी** is equal to **विष्णोः तत्त्ववित्** – the one who knows the real nature of **विष्णु**. He doesn't say **विष्णोः ज्ञानी** – the knower of **विष्णु** means immediately we think of **शङ्ख**, **चक्र**, **गदा** etc. then we will talk about the beautiful form of God. **शङ्खकराचार्य** says I am not talking about the beauty of the Lord in forms, I am talking about the **स्वरूपम्** of that Lord, the **अधिष्ठानम्**, **मया तत्त्वमितं सर्वं**

जगदव्यक्तमूर्तिना ॥ गीता ९-४ ॥ That ब्रह्मस्वरूपम् वित् हे भरतर्षभ, these are the four types of भक्त. The अन्वय is, हे भरतर्षभ! आर्तः, अर्थार्थः, जिज्ञासुः, ज्ञानी च – (इति एते) चतुर्विधाः सुकृतिनः जनाः माम् भजन्ते हे अर्जुन । Continuing;

Verse 07-17

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ गीता ७-१७ ॥

I will give you the gist of the verse. Having divided the भक्त into four types कृष्ण wants to grade them. And in gradation कृष्ण says ज्ञानि भक्त is the greatest भक्त. And therefore we look upon this श्लोक as one of the important श्लोकs of the गीता because what is the central message of the गीता if that question is asked, this श्लोक gives the answer. If somebody says भक्ति is the central message of the गीता we won't dispute or challenge that, we will ask the question, no doubt भक्ति is the central message but give the appropriate adjective which type of भक्ति. The central message is भक्ति but what type of भक्ति? ज्ञान भक्ति is the central message of the गीता. And ज्ञान भक्ति is not possible without ज्ञानम्. And therefore ज्ञानम् is the central message. That is first half of the श्लोक. Then in the second half कृष्ण gives the reason. A very disturbing reason. He says that ज्ञानि भक्ति alone is dearest to Me. Superlative degree. All other भक्त are either dear or maximum comparative degree dearer, but when the question of superlative degree comes, I will put ज्ञानि alone in that list. He is dearest to Me because for everyone according to बृहदारण्यकोपनिषत् Self-love is the greatest love. Everybody

else is for one's own sake. तदेतत्प्रेयः पुत्रात् प्रेयो वितात् प्रेयोऽन्यस्मात् सर्वस्माद् अन्तरतरम् यदयमात्मा ॥ बृहठारण्यकोपनिषद् १-४-८ ॥

So आत्मा, the Self is dearest to everyone including भगवान्. So Self-love is the greatest love, for भगवान् ज्ञानि is dearest because ज्ञानि has become one with Him. Therefore for भगवान् Self-love and ज्ञानि love are one and the same. Similarly, for ज्ञानि also भगवान् is the dearest because for a ज्ञानि also Self-love and ईश्वरप्रेम, आत्मप्रेम and ईश्वरप्रेम are synonymous only for ज्ञानि and भगवान्. We cannot say ज्ञानि and भगवान् because भगवान् is also a ज्ञानि. And when आत्मप्रेम and ईश्वरप्रेम becomes synonymous, ईश्वरप्रेम becomes the greatest. आत्मा means Self. When Self-love and God-love becomes synonymous, God-love will become the greatest because Self-love is the greatest. Since Self-love is the greatest God-love will become greatest only when Self-love and God-love are synonymous. Self-love and God-love will become synonymous only when Self is God. So जीवात्म-परमात्मा ऐक्य ज्ञानेन एव उत्तम प्रेम भवति. I have given all the details in my नारद अक्षिसूत्र class. Let us come to the भाष्यम्.

तेषां चतुर्णा॒ मध्ये ज्ञानी तत्त्ववित् तत्त्ववित्त्वात् नित्य-युक्तः भवति । एक-भक्तिः च, अन्यस्य भजनीयस्य अदर्शनात् अतः सः एकभक्तिः विशिष्यते विशेषम् आधिक्यम् आपद्यते, अतिरिक्यते इति अर्थः ।

तेषाम् is in the मूलम्, is equal to चतुर्णा॒ मध्ये, that means तेषाम् is निर्धारने षष्ठी, among them. Among whom? Among the four types of भक्तिः, ज्ञानी – only that ज्ञानि, अद्वैत ज्ञानि,

अभेद ज्ञानि, that is why he says तत्त्ववित् ज्ञानी is equal to तत्त्ववित्. So the knower of अद्वैत तत्त्वम् जीवात्म-परमात्म ऐक्य तत्त्वम् जानाति इति तत्त्ववित् तत्त्ववित्त्वात् नित्य-युक्तः भवति – that ज्ञानि alone is नित्य-युक्तः – ever endowed with ज्ञानम्. He is ever steadfast is the literal meaning. He is ever abiding in God. He ever abides in God because God has become himself; and we always ever abide in ourselves. In all transactions I am involved and I is equal to God, therefore in all transactions God is involved, therefore he is never away from God. That is called नित्य-युक्तः, ever in communion with God. तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ गीता ६-३० ॥ God is never lost sight of by the ज्ञानि, ज्ञानि is never lost sight of by God. That means he is never away from God. Therefore there is no question of losing God. Because to lose God I should lose myself which I cannot lose. Therefore नित्य-युक्तः means ever in God. भवति. why? तत्त्ववित्त्वात् – since he knows the truth of the one oneness of God and himself. ज्ञानि is ever away from God because he is a ज्ञानि. एक-भक्तिः च भवति – he is also एक-भक्तिः भवति, एक-भक्तिः means अद्वैत भक्तिः भवति. अनन्य भक्तिः भवति. So एकस्मिन् अद्वैते आत्मनि भक्तिः यस्य सः एक-भक्तिः. The one who has the non-dual भक्ति. He gives the reason, अन्यस्य भजनीयस्य अदर्शनात् – because he doesn't have a God separate from himself to love God as a second object. Therefore he is एक-भक्तिः that means अद्वैत भक्तिः.

In fact, the word एक-भक्तिः is a profound and significant word which can be interpreted in different ways. Even though it is significant and can be interpreted in different ways and therefore it is a confusing word, therefore normally we expect

a commentary from शङ्कराचार्य. But very surprisingly शङ्कराचार्य doesn't comment elaborately. He only says अन्यस्य अदर्शनात् – there is no second thing other than himself. And how will the वैष्णवs comment? He will say एक-भक्तिः means नारायण alone. So he will not go to शिव, गणपति. Therefore if you are a भक्त, you must be अन्याभिचारिणि भक्त and you should stick to विष्णु only and no other god. One word can turn a person into a fanatic. For that interpretation they will say I have प्रमाणम्, चतुर्विधा भजन्ते माम्; what the Lord has said? माम् Me. And एक भक्तिः means you should worship कृष्ण and कृष्ण alone. Such a fanatic philosophy becomes कृष्ण Consciousness, the most unconscious thing.

एक-भक्तिः विशिष्यते. विशिष्यते means विशेषम् आपद्यते. And विशेषम् means आधिक्यम्, आधिक्यम् means superiority or excellence. These अद्वैत भक्तिःs enjoy superiority or excellence. It is equal to अतिरिच्यते – surpass. Thus ज्ञानि भक्तs surpass all the other भक्तs. The अन्वय is, तेषाम् (मध्ये) नित्य-युक्तः एक-भक्तिः ज्ञानी विशिष्यते । ज्ञानिनः हि अहम् अत्यर्थम् प्रियः (भवामि); मम च सः प्रियः (भवति) ।

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 07-17 Continuing:

तेषां चतुर्णा मध्ये ज्ञानी तत्ववित् तत्ववित्वात् नित्य-युक्तः भवति । एक-भक्तिः च, अन्यस्य भजनीयस्य अदर्शनात् अतः सः एकभक्तिः विशिष्यते विशेषम् आधिक्यम् आपद्यते, अतिरिच्यते इति अर्थः ।

Lord कृष्ण is dealing with the मोक्ष कारणम् after presenting the संसार कारणम् in the thirteenth verse and He presented the संसार कारणम् as ignorance of परा प्रकृति. We should not merely say ignorance, we should specify ignorance of परा प्रकृति is the cause of संसार. And naturally if ignorance is the cause, the solution has to be knowledge alone, because knowledge alone can destroy ignorance. But कृष्ण is doing a mischief here, instead of presenting ज्ञानम् as the solution, He says भक्तिः is the solution, just to have some fun. कृष्ण enjoys some लीला in *Vedantic* teaching also. When ज्ञानम् is the solution how can कृष्ण say भक्तिः is the solution? So naturally thinking people will stare at कृष्ण, and with a smile He says भक्तिः will solve the problem and for that you have to go through four stages of भक्तिः. Look at the mischief! First you can become आर्त भक्त which is an option if you have problems at home. You start with becoming an आर्त भक्त. Then you can become an अर्थार्थी भक्त also if you have so much to accomplish in life and then quietly कृष्ण says later you have to become जिज्ञासु भक्तिः. By the using the word जिज्ञासु भक्त श्रीकृष्ण has brought ज्ञानम् through the back door. Even though He doesn't present ज्ञानम्

through the front door, He has quietly brought ज्ञानम् through the back door by asking us to become जिज्ञासु भक्तः. And once a person has become a जिज्ञासु भक्तः he has to go through योग त्रयम्. You can never become a जिज्ञासु भक्तः without going through योग त्रयम्. As आर्त भक्तः your job is continuous crying! But once you become a जिज्ञासु भक्तः you have to practice योग त्रयम् – कर्मयोग, उपासनयोग and ज्ञानयोग. Thus कृष्ण has introduced योग त्रयम् in भक्तिः also. Therefore if people say भक्तिः is merely नामसङ्किर्तनम् Lord कृष्ण will never approve of that, because he introduces योग त्रयम्. And once you go through योग त्रयात्मक जिज्ञासु भक्तिः then you will safely land one day or the other, one जन्म or the other in ज्ञान रूप भक्तिः. Therefore in the highest stage you should become ज्ञानि भक्तः. And once you say ज्ञानि भक्तः there also a doubt can come. द्वैतम् or विशिष्टाद्वैतम् or अद्वैतम्? Because different आचार्याः are sitting there. So कृष्ण wants to make it clear एक-भक्तिः विशिष्यते. The ज्ञानम् that I am talking about is not भेद ज्ञानम्, not दास-स्वामि-भूत्य ज्ञानम्, but I am talking about जीवात्म-परमात्म एकत्व ज्ञानम्. How do you know? एक-भक्तिः. And among these four who is the greatest? That also कृष्ण wants to make it very clear and says ज्ञानि भक्तः alone is the greatest. That means essentially the solution for संसार is ज्ञानम् alone. Even though He started with the word भक्तिः, He has indirectly pointed out that अद्वैत ज्ञानम् is the greatest. And to a भक्तः if you say अद्वैत ज्ञानम् is the greatest, भक्तः will not accept, he will get irritated. And therefore He presents that also in a mischievous manner. Instead of saying अद्वैत ज्ञानम् is the greatest कृष्ण says अद्वैत ज्ञानि is dearest to Me. What about

other people? I don't hate them, I don't dislike them, I will allow all of them to sit around Me but अद्वैत ज्ञानि alone I will allow to sit on My lap. कृष्ण says एक-भक्तिः विशिष्यते. Upto this we saw in the last class.

प्रियः हि यस्मात् अहम् आत्मा ज्ञानिनः, अतः तस्य अहम् अत्यर्थं प्रियः ।

The third quarter of the श्लोक. **प्रियः हि ज्ञानिनः अहम् अत्यर्थम्, अहम् ज्ञानिनः अत्यर्थम् प्रियः.** He wants to say that ज्ञानिन् are dearest to Me and others are either dear or maximum dearer, but superlative degree I reserve for the अद्वैत ज्ञानिन्. Naturally the other भक्तिः will be curious to know the reason. कृष्ण gives the reason first because for ज्ञानिन् I am the dearest. Since I am the dearest for the ज्ञानि alone, therefore he is dearest to Me. Therefore the amount of love I give you will depend upon the amount of love you give me. As long as you are in द्वैतम् your love will be divided. In अद्वैतम् alone you have undivided love, therefore *Advaitin* loves Me the greatest, therefore I love him also. Therefore My love is not determined by Me, कृष्ण says you can decide how much I should love. Therefore it will be proportional to your love. That is said here. **हि यस्मात्** – this is the reason. What is the reason? **अहम् ज्ञानिनः अत्यर्थम् प्रियः** – for a ज्ञानि I, the Lord am maximum dear, that means the dearest. **अत्यर्थम् प्रियः** is superlative degree. So **अतः तस्य अहम् अत्यर्थं प्रियः.** We have to arrange the sentence properly. **यस्मात् अहम् ज्ञानिनः आत्मा** – since I am the very Self of a ज्ञानि; then you have to add another statement taken from बृहदारण्यकोपनिषद् and since Self-love

is the greatest love, Since I am the Self of a ज्ञानि, since Self-love is the greatest love, (1-4-8 पुरुषविध ब्राह्मणम्, बृहदारण्यकोपनिषत्)

तदेतत्प्रेयः पुत्रात् प्रेयो वित्तात् प्रेयोऽन्यरमात् सर्वरमाद्
अन्तररम् यदयमात्मा ॥ बृहदारण्यकोपनिषत् १-४-८ ॥

And there is another more elaborate मन्त्र in मैत्रेयी ब्राह्मणम् of बृहदारण्यकोपनिषत्,

न वा अरे पत्युः कामाय पतिः प्रियो भवत्यात्मनस्तु कामाय पतिः
प्रियो भवति । ॥ बृहदारण्यकोपनिषत् २-४-५ ॥

याज्ञवल्क्य makes a disturbing statement that nobody loves wife for the sake of wife, everybody loves wife only for one's own sake. As long as wife is giving joy I love her and the moment she becomes a neck in the pain I will throw her away. Nobody will accept someone who is the cause of disturbance. Therefore मैत्रेयी ब्राह्मणम् and पुरुषविध ब्राह्मणम् say everyone loves oneself the most. In the case of ज्ञानि अनन्तरान् and Self has become identical, therefore Self-love becomes equal to ईश्वरप्रेम. यस्मात् अहम् ज्ञानिनः आत्मा – since I am the very Self of a ज्ञानि. अतः तस्य – for that ज्ञानि अहम् अत्यर्थं प्रियः – I am loved the most, I am the dearest one. Continuing;

प्रसिद्धं हि लोके 'आत्मा प्रियः भवति' इति । तस्मात् ज्ञानिनः आत्मत्वात् वासुदेवः प्रियः भवति इति अर्थः ।

So Self-love is the greatest love. We saw the *Upanishadic* प्रमाणम् from बृहदारण्यकोपनिषत् for this. शङ्कराचार्य doesn't want to go to बृहदारण्यकोपनिषत्.

He leaves it to the other commentators to write about it. He says why should I quote श्रुति प्रमाणम् that the Self-love is the greatest love is a well-known universal fact. This need not be proved by the उपनिषत्. If you look at the behavior of the people any person is troublesome then we naturally try to get out of that person. That means I want to be comfortable, anybody who disturbs me I would distance myself. So it is clearly proved I love myself and my happiness. Therefore शङ्कराचार्य says 'आत्मा प्रियः भवति' इति that Self-love is the greatest love, is लोके प्रसिद्धम् – is well known in the लोक. Everyone reveals this fact through his or her behavior, तस्मात् – that this paragraph is an explanation of the previous paragraph. तस्मात् is equal to ज्ञानिनः आत्मत्वात्. शङ्कराचार्य himself gives the meaning of तस्मात्. Since भगवान् is the very Self of a ज्ञानि, वासुदेवः भगवान्, प्रियः भवति इति अर्थः – is the dearest for a ज्ञानि. What is the meaning of the word वासुदेवः? Very careful. You should not translate वासुदेवः as वासुदेव पुत्रः. Once you say वासुदेव पुत्रः then you will not be in अद्वैतम्, you will be again in द्वैतम्. वासु means सत्-रूप आत्मा, देव चित्-रूप आत्मा. वसन्त सर्वाणि भूतानि अस्मिन् इति वासुः, सदूपः दिव्यति स्वर्यम् प्रकाशते इति देवः चिद्रूपः. वासुश्च असौ देवश्च. कर्मधारय समास. वासुदेव सच्चित् आत्मा इति अर्थः not Mr. कृष्ण. इति अर्थः. Continuing;

सः च ज्ञानी मम वासुदेवस्य आत्मा एव इति मम अत्यर्थं प्रियः ॥ ७-१७ ॥

So भगवान् is the आत्मा of ज्ञानि भक्त, it was said. Now here the reverse is said. भगवान् is the आत्मा of ज्ञानि भक्त is

the previous statement, now the reverse is said. ज्ञानि भक्त is the आत्मा of भगवान्. Therefore भगवान् also has got Self-love, भगवान्'s Self is ज्ञानि भक्त, therefore भगवान् also loves ज्ञानि भक्त the most. Therefore he says सः च ज्ञानी – that ज्ञानि भक्त also, मम आत्मा एव – is Myself, मम is equal to वासुदेवस्य, वासुदेवस्य is सत् चित् आत्मनः. Why शङ्कराचार्य uses the word वासुदेव? भगवान् has got so many names. Why should he choose वासुदेव? What is the specialty of the word वासुदेव?:? The reason is very simple. कृष्ण Himself chooses the word वासुदेवः in the next श्लोक. वासुदेवः सर्वमिति स महात्मा सुदुर्लभः. Since कृष्ण Himself chooses the word वासुदेवः, शङ्कराचार्य has chosen; otherwise any word is ok. So मम वासुदेवस्य आत्मा ज्ञानि भक्त इति, इति is हेत्वर्थे. इति हेतोः therefore मम अत्यर्थं प्रियः – अद्वैत ज्ञानि is also dearest to Me says कृष्ण. We are mutually dearest. In fact, we are one and the same.

Verse 07-18 Introduction;

न तर्हि आर्तादयः त्रयः वासुदेवस्य प्रियाः? न, किं तर्हि? —

So the statement in the previous श्लोक will make all the अद्वैत ज्ञानिः happy. They will be jumping with joy – thank God I am nearest to भगवान्. But while ज्ञानि jumps with joy all the other three will be disturbed. And here three types of भक्तः will be disturbed आर्तः अर्थार्थी and जिज्ञासुः. Therefore, they are making a complaint and asking a question does that mean the other three are not dear to भगवान्. So तर्हि – then, आर्तादयः त्रयः – the other three groups of भक्तः, वासुदेवस्य न प्रियाः किम्? They are not dear to भगवान्. Is it true? This is the question. And for that शङ्कराचार्य gives the answer न. It doesn't mean

that others are not dear. कृष्ण says, you are not listening to Me properly. The problem is we don't apply our mind at the time of listening. कृष्ण has not said ज्ञानि is dear to Me. If कृष्ण says ज्ञानि is dear to Me then others are not dear will be the meaning. कृष्ण's word is ज्ञानि is dearest to Me that means others are not dearest. It means they will come under either dearer category or dear category. I never said they are not dear. Therefore न – that is not the idea. किं तर्हि? – then what is the idea? Look at the verse it will become clear.

Verse 07-18

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा मामेवानुतमां गतिम् ॥ गीता ७-१८ ॥

I will give you the gist of the verse first. It is very simple. कृष्ण says others are not non-dear to Me. Never conclude others are not dear to Me. All others are also dear to Me, उदारः only. And in fact, they will come under dear or dearer category but ज्ञानि will come under the dearest category. Instead of using the word dearest which He used in the previous verse कृष्ण brings बृहदारण्यकोपनिषत् quote here. He says instead of saying ज्ञानि is dearest, He says ज्ञानि is My own आत्मा. What a brilliant method. In the previous ऋग्रेष्य कृष्ण said ज्ञानि is dearest and in this ऋग्रेष्य कृष्ण says ज्ञानि is My आत्मा. From that he is connecting आत्मा and dearest are one and the same. That is the message of बृहदारण्यकोपनिषत् – आत्मा is the dearest. So instead of saying आत्मा is dearest in the seventeenth ऋग्रेष्य कृष्ण uses the word ज्ञानि is the dearest and in the eighteenth ऋग्रेष्य He says ज्ञानि is my आत्मा. ज्ञानि is dearest,

ज्ञानि is my आत्मा, equating these both statements आत्मा is the dearest which is the message of उपनिषत्. And therefore ज्ञानी तु आत्मा एव मे मतम्. How did ज्ञानि become my आत्मा? Did he penetrate अन्नमय, प्राणमय, etc. How did he become My आत्मा? He became My आत्मा just by shedding ignorance. Merely by shedding ignorance जीवात्मा becomes परमात्मा. Of course that is said by the word ज्ञानि. ज्ञानि has become My आत्मा how? By becoming a ज्ञानि. And how did he become a ज्ञानि? By shedding ignorance. How did he shed ignorance? By fixing Me as the ultimate पुरुषार्थ. **आस्थितः सः हि युक्त-आत्मा माम् एव अनुत्तमाम् नतिम्**. From young age he targeted Me as the goal. He did not target name, fame, children and grandchildren. Right from beginning he aimed at

धनुर्गृहीत्वौपनिषदं महास्रं शरं ह्युपासानिशितं संधयीत ।
आयम्य तद्वावगतेन चेतसा लक्ष्यं तदेवाक्षारं सोम्य विद्धि ॥
मुण्डकोपनिषत् २-२-३ ॥

मुण्डकोपनिषत् asks the spiritual seeker fix परमात्मा as the target, choose the जीवात्मा as the arrow and have the उपनिषत् and गुरु as the bow and start the journey, जीवात्मा will hit परमात्मा. हे सोम्य विद्धि. That alone He says here, **आस्थितः लक्ष्यत्वेन निश्चितः**: having targeted Me he has become one with Me. Now we will read the भाष्यम्.

उदाराः उत्कृष्टाः सर्वं एव एते, त्रयः अपि मम प्रिया एव इति अर्थः । न हि कर्षित् मद्भक्तः मम वासुदेवस्य अप्रियः भवति । ज्ञानी तु अत्यर्थं प्रियः भवति इति विशेषः ।

You have to imagine the whole thing. You can dramatize the whole thing. Four children are in front of father, भगवान् is

like father. Four children are the four types of भक्तेः. And भगवान् is telling to some guest who has come that this son of the four I love him. The moment He said that you have to imagine the other three children are screaming and throwing tantrums. Then father takes all the other three and shows affection by lovingly caressing them and tells that He loves all of them too. Like that भगवान् is consoling the other crying children. He says **उदारः** is equal to **उत्कृष्टः** – great, noble. Who are noble? **सर्व एव एते, त्रयः** – all the other three also are great and noble. The other three means आर्तः अर्थार्थः and जिज्ञासु. When you say the other three are also noble, what do you mean by noble? **मम प्रिया एव इति अर्थः**. The meaning of **उदारः** is equal to **उत्कृष्टः** is equal to **प्रियाः** – they are also dear to Me. Here कृष्ण carefully uses positive degree and avoids superlative degree. **इति अर्थः**. What is the reason? They are also My devotees and how can devotees be non-dear to Me. Therefore He says **न हि कथित् मद्भक्तः** – no devotee of Mine, **मम अप्रियः भवति** – can be non-dear to me. No devotee of Mine can be non-dear to Me. To put it positively, every devotee of Mine whatever be the category is dear to Me. Me means again he uses the word **वसुदेवस्य** remembering the next ग्लोक. What I want to highlight is **ज्ञानी तु अत्यर्थं प्रियः भवति** – whereas a ज्ञानी is the dearest to me even though it will disturb you it can serve as an incentive to you. If I say ज्ञानी is dearest to Me, भगवान् is certainly disturbing them but this disturbance is to give an inspiration or an incentive. So sometime you have to disturb for a positive purpose. कृष्ण deliberately disturbs so that they also will like to become the dearest. If they want to join

the dearest category, then they also should become ज्ञानीs. That means they will also start reading the scriptural books. It is an incentive for the अज्ञानी to become a ज्ञानी. This is the carrot भगवान् holds in front of three अज्ञानी भट्ट groups. **इति विशेषः** – this is the only difference.

तत् कर्मात् इति आह —

ज्ञानी तु आत्मा एव न अन्यः मतः इति मे मम मतं निश्चयः । आस्थितः आरोढुं प्रवृत्तः सः ज्ञानी हि यरमात् 'अहम् एव भगवान् वासुदेवः न अन्यः अस्मि' इति एवम् युक्त-आत्मा समाहितचितः सन् माम् एव परं ब्रह्म गन्तव्यम् अनुत्तमां गतिं गन्तुं प्रवृत्त इति अर्थः ॥ ७-१८ ॥

Very very important line and very very important भाष्यम् also. **तत् कर्मात् इति आह, तत् कर्मात्** – why is that? That ज्ञानी is superlatively dear and others are positively or comparatively dear. Why this degrees of comparison? Why this gradation in भगवान्'s love? Why can't भगवान् be an egalitarian? At least we have got this partiality and I thought that भगवान् is impartial and now भगवान् is declaring that He is also partial. He loves some one more and some others less. Why भगवान् seems to be partial? कृष्ण says, yes I am partial. And I will give you the reason for My partiality. And what is the reason? **इति आह** – the reason is given. **इति आह** means **इति चेत् उत्तरम् आह** – if this is the question the following is the answer. **ज्ञानी तु आत्मा एव** – ज्ञानी has become identical with Me. **इति** – thus **मे मम मतं निश्चयः** – this is My understanding of a ज्ञानी. So ज्ञानी has become one with Me. This is my view. This is my conviction. And whoever has become one with Me

is dearest to Me. That means as long as he doesn't become one with Me, he is not dearest to Me even though he claims I am दासः. I do पूजा here and also I will travel through special शुक्त गति and I will come to वैकुण्ठम्; so I will directly to serve you in भूतोक वैकुण्ठम् also and after death I will come to the original वैकुण्ठम् and lifelong eternally I will serve you. भगवान् says I don't want your eternal service in भूतोक वैकुण्ठम् or original वैकुण्ठम्. As long as you want to serve by remaining a दास you are different from Me and as long as you are different from Me you won't come under the dearest category. Therefore enough of being दासोऽहम्. Give that दा in दासोऽहम् to Me. Then what will happen? सोऽहम्. And remember सोऽहम् is not a blasphemy. This is what *Dvaitins* and *Vishishtadvaitins* are criticizing. Here कृष्ण Himself says enough of being दासोऽहम्, enough of triangular format and come to binary format. It is not शङ्कराचार्य's request and it is the Lord कृष्ण's statement. **ज्ञानी तु आत्मा मे मतम् । आत्मा** means Myself. Therefore भगवान् also doesn't like दासोऽहम् for long. Be दासोऽहम् but you have to come to सोऽहम्. This is the प्रमाणम् for *Advaitin*. कृष्ण is the प्रमाणम् for अट्टैतम्. **मम मतं निश्यतः** – this is what I am saying. This अट्टैतम् or the merger into Me, this oneness or अट्टैतम् or ईश्वर ऐवयम्, the ज्ञानि has kept as his goal right from the beginning. So **आस्थितः** is equal to **आरोद्धं प्रवृतः** – he has targeted. He has started his journey for अट्टैतम् from early life. Who has started अट्टैतम् journey? **सः ज्ञानी** – that ज्ञानि. **यस्मात्** means that is the reason. So ज्ञानि has started the अट्टैत journey very early. Even when I am in दासोऽहम् I should remember दासोऽहम् is

the starting point and दासोऽहम् is not the destination. द्वैत भक्त्स should remember that द्वैत भक्ति is not the destination. Keeping अद्वैत भक्ति as destination this ज्ञानि has started his journey. What is अद्वैत भक्ति? It is given here within quotation. Very important sentence. ‘अहम् एव भगवान् वासुदेवः – I am भगवान् वासुदेवः. And if शङ्कराचार्य makes the statement all the द्वैत philosophers will say this is violation. They also tell a story. There was a राक्षस called पौण्ड्रक वासुदेव who claimed that I am the Lord. What did भगवान् do? He destroyed him. What is the mistake he did? He said I am God. Who is He? He is a राक्षस. Therefore all the *Advaitins* are राक्षस like पौण्ड्रक वासुदेव and just as भगवान् destroyed that राक्षस in the same way He will destroy all the *Advaitins* also. Remember when the राक्षस claim I am भगवान् they refer to body-mind-sense complex, and whoever says I am भगवान् identifying with the body-mind-complex they will come under राक्षस category, भगवान् will destroy and here शङ्कराचार्य is not talking about पौण्ड्रक वासुदेव category but he is talking about a ज्ञानि who claims मयि एव सकलम् जातम् मयि सर्वम् प्रतिष्ठितम् ॥ कैवल्योपनिषत् १९ ॥ which is the teaching of the उपनिषत्, भगवान् himself. And therefore अहम् एव means साक्षि चैतन्यम् एव अहम् पद लक्ष्यार्थ चैतन्यम् एव, if I take वाच्यार्थ I am राक्षस and if I take the लक्ष्यार्थ I am प्रियतमः to भगवान्. So this is within inverted commas. ‘अहम् एव भगवान् वासुदेवः, this is thought of the ज्ञानि. I am भगवान् वासुदेवः Himself, न अन्यः अस्मि’ – I am none else. इति एवम् युक्त-आत्मा – keeping this thought in the mind all the time. At the कर्मयोग level that is kept in the mind as the destination, then at उपासन level it is

kept in the mind as the destination, and in ज्ञानयोग level he starts claiming अहम् ब्रह्म अस्मि and then during श्रवणमनननिदिध्यासनम् this claim becomes clear, more clear, still more clear and when it becomes a निष्ठा, अहम् ब्रह्म अस्मि becomes सहज समाधि, natural to him, पश्यन् शृण्वन् स्पृशन्. Therefore युक्त-आत्मा means keeping this अद्वैत ज्ञानम् in the mind all the time. **समाहितवितः** means not getting out of this destination. **माम् एव परं ब्रह्म गन्तव्यम्**, so **माम् एव, माम्** is in the मूलम् **माम्** means immediately the other people will say Mr. कृष्ण, देवकी पुत्रः. Therefore शङ्कराचार्य knows कृष्ण Consciousness people will come later. **माम्** is equal to **परं ब्रह्म**, not सगुण ईश्वर, a particular मूर्ति but all-pervading सत्त्विदानन्दम् ब्रह्मन्. **गन्तव्यम्** means लक्ष्यम्. So he has targeted me as the ultimate goal. **अनुत्तमां गतिम्** – which is not one of the goals of life, but it is the ultimate goal. **अनुत्तमाम्** means the greatest goal. So he has kept Me as the greatest, as the absolute, as the ultimate goal इति **गन्तुं प्रवृतः** – it is the explanation of **आयोङुं प्रवृतः** which is the explanation of **आस्थितः** which means in English he has targeted Me right from the early life and he has reached Me before he died. The अन्वय is, एते सर्वे एव उदाराः (भवन्ति) । ‘ज्ञानी तु आत्मा एव’ (इति) मे मतम् । युक्त-आत्मा सः हि अनुत्तमाम् गतिम् माम् एव आस्थितः ।

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 07-18 Continuing;

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा मामेवानुतमां गतिम् ॥ गीता ७-१८ ॥

Lord कृष्ण pointed out that भक्ति or प्रपत्ति or शरणागति alone is the way out of संसार, and having presented भक्ति as मोक्ष साधनम्. He converts the word भक्ति into ज्ञानम् in an ingenious method just as शङ्कराचार्य does in विवेकचूडामणि. There is a beautiful श्लोक which says मोक्षकारण सामृद्ध्याम् भक्तिरेत गरीयसी । स्वस्वरूपानुसन्धानम् भक्तिरित्यभिधीयते ॥ विवेकचूडामणि ३१ ॥ Among all the disciplines meant for मोक्ष the greatest discipline is भक्ति. So when this statement is heard people will wonder how come शङ्कराचार्य is talking about भक्ति. Because generally he is considered to be a dry *Vedantin*. Having said भक्ति is greatest साधन he defines भक्ति in the next line स्वस्वरूपानुसन्धानम् भक्तिरित्यभिधीयते – the definition of भक्ति is enquiry into one's own real nature. And कृष्ण also does the same thing, He said मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ गीता ७-१४ ॥ प्रपत्ति or भक्ति is the solution. Thereafter He said भक्ति has to grow in four stages and then he says the fourth stage of भक्ति which is liberating भक्ति is nothing but ज्ञानम्. Having said भक्ति is equal to ज्ञानम् he goes one step further saying that it is not any other ज्ञानम् but it is जीवात्म-परमात्म ऐक्य ज्ञानम्. By using two expressions एकभक्तिर्विशिष्यते ॥ गीता ७-१७ ॥ reveals अद्वैतम्. And then He said ज्ञानी तु आत्मा एव मे मतम् ॥ गीता ७-१८ ॥ महावाक्यम् in the eighteenth verse.

We should underline that statement because it is महावाक्यम् wherein भगवान् says ज्ञानि is Myself which is nothing but जीवात्म-परमात्म ऐक्य ज्ञानम्. And how did he become a ज्ञानि? Why भगवान् is so partial making some people ज्ञानि and retaining other people अज्ञानि? भगवान् washes off His hands by saying if some people become ज्ञानि it is not because of my partiality but because they have worked for ज्ञानम्. So why they became ज्ञानि? They worked for it. Why others did not become ज्ञानि? They did not work for it. Therefore He puts the whole responsibility on the seeker by using an important expression आस्थितः स हि युक्तात्मा मामेवाकुतमां गतिम् ॥ गीता ७-१८ ॥ आस्थितः means he targeted Me as his goal. And since he worked for it he got it. Upto this we saw in the last class, now we have to enter verse nineteen. We will read the Introduction.

Verse 07-19 Introduction;

ज्ञानी पुनः अपि स्तूयते —

So the glory of ज्ञानि is continued in the following छोक also. ज्ञानि has been already glorified in the eighteenth verse. All the भक्तs are great but ज्ञानि is the greatest. This is glory number one. The second glory is not only ज्ञानि is the greatest, ज्ञानि happens to be the dearest also. The third glorification is ज्ञानि is not only dearest to Me, and in fact, dearest is not appropriate because if I say ज्ञानि is the dearest it means we are separate. Therefore one more step further, in fact, ज्ञानि is not a भक्त, ज्ञानि is भगवान् Himself. So he is one with Me. The fourth glorification is if he has come to this level I don't want to take credit but I would like to give credit to the seeker himself

for he has worked for that and accomplished the goal. These are the four glorification in the previous श्लोक and now glorification is continued. Therefore पुनः अपि स्तूयते, स्तूयते means glorified. We will read the श्लोक.

Verse 07-19

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ गीता ७-१९ ॥

This is an interesting verse, if the words are not properly arranged this श्लोक can give a wrong meaning. Therefore the arrangement of the words is very important. First I will tell you what are the wrong arrangements. Suppose you take ज्ञानवान् as the subject of the श्लोक, what will be the problem? Suppose you take ज्ञानि as the subject of this sentence it will mean ज्ञानवान् बहूनाम् जन्मनाम् अन्ते माम् प्रपद्यते. ज्ञानि will reach Me after many जन्मs. Then भक्तs will take advantage of that and will say भक्त will reach now itself because this is कृष्ण's statement. ज्ञानि will attain भगवान् बहूनाम् जन्मनाम् अन्ते. So we should never interpret this श्लोक in that way, ज्ञानवान् should not be taken as the subject of the sentence. Then you have to supply the subject. मुमुक्षु, a spiritual seeker, that is the subject you have to supply, and then you should read it as बहूनाम् जन्मनाम् अन्ते ज्ञानवान् भवति – the मुमुक्षु will become a ज्ञानि after the साधनs of many जन्मs, long कर्मयोग, long उपासनयोग. Thus so many intermediary stages are there, काम has to be conquered, क्रोध has to be conquered, each one is a giant obstacle, and many जन्मs may be taken for काम क्रोध लोभ मोह. Thus long कर्मयोग, long उपासनयोग, thus after

many जन्मs he will become liberated you should not say, after many जन्मs one becomes a ज्ञानि. So बहूनाम् जन्मनाम् अन्ते मुमुक्षुः ज्ञानवान् भवति. Then in whichever जन्म he becomes a ज्ञानवान् in that जन्म itself he will get liberated. Therefore the right अन्वय should be मनुष्यः or जीवः बहूनाम् जन्मनाम् अन्ते ज्ञानवान् भूत्वा माम् प्रपद्यते.

And then what is the ज्ञानम् that he will get? That is also presented here. वासुदेवः सर्वम् or सर्वम् वासुदेवः (वासुदेवः means not सगुण कृष्ण we are talking about but वासुदेवः means वासुः means सदूप आत्मा देवः means चिदूप आत्मा, सत्त्वदूप आत्मा एव सर्वम् इदं ब्रह्म इदं क्षत्रम् इमे लोकाः इमे वेदाः इमे देवाः इमानि भूतानि इदं सर्वं यदयमात्मा ॥ बृहदारण्यकोपनिषत् २-४-६ ॥ मैत्रेयी ब्राह्मणम् of बृहदारण्यकोपनिषत् सर्वम् आत्ममयम् जगत्. And when you say आत्ममयम् जगत् is it जीवात्मा or परमात्मा? As long as you ask the question जीवात्मा or परमात्मा, you are ignorant. The very question comes because you think जीवात्मा and परमात्मा are separate, for a ज्ञानि जीव adjective is gone, परम adjective is gone. Therefore आत्ममयम् जगत् means एक आत्ममयम् जगत् जीवत्वं परमत्वं विशेषणं रहित एक आत्ममयम् सर्वम्. इति ज्ञानवान् – having attained this knowledge he becomes one with Me, and that person is महात्मा. And that person is सुदुर्लभः means such a person is very rare. This is the gist of this उल्लोक. We will go to the भाष्यम्.

बहूनां जन्मनां ज्ञानार्थसंरक्षार्जनाश्रयाणाम् अन्ते समाप्तौ ज्ञानवान् प्राप्तपरिपाकज्ञानः मां वासुदेवं प्रत्यगात्मानं प्रत्यक्षतः प्रपद्यते । कथम्? 'वासुदेवः सर्वम्' इति ।

बहूनाम् जन्मनाम् अन्ते, अन्ते means at the end of, बहूनाम् जन्मनाम् – many जन्मS. Here also शङ्कराचार्य wants to add a note. A person has to gather spiritual संस्कार, this is exactly like accumulating money to purchase a house. He gathers wealth little by little, and after several years he buys a house, similarly, he has to accumulate आध्यात्मिक संस्कार. In fact, every संस्कार of the forty-one संस्कारS – जातकर्म, नामकरण, चौल, अनन्प्राशन, even गर्भादानम्, पुंसवनम्, etc., many people think they are useless rituals and we are advanced people so not required for us, but we should remember every single संस्कार is adding what a dash of साधन चतुष्टय सम्पत्ति. Every संस्कार, forty-one संस्कारS are prescribed for वैदिक मनुष्य. And in every जन्म, he has to gather this साधन चतुष्टय सम्पत्ति. And शङ्कराचार्य says you cannot add this संस्कार in every जन्म. Can you guess why? Because one may become a donkey in one of the future जन्मS. In a donkey जन्म संस्कार cannot be added and that जन्म is a waste. He might be born as a human being, but he is born in a culture outside the Hinduism, again the opportunity is gone. There are many people born as Hindus, born as ब्राह्मणS but they don't believe in sacred thread, सन्द्यावन्दनम् and even after having such opportunity, even such a जन्म will not help in adding संस्कार because they don't care to value that. Therefore शङ्कराचार्य says only in those जन्मS where one utilizes जन्म to add संस्कार. All other जन्मS are waste only. Therefore he adds a very important adjective ज्ञान-अर्थ-संस्कार-अर्जन-आश्रयाणाम् – those जन्मS which are fit for अर्जन – earning carefully, क्षणशः कणशः चैत bit bit अर्जन means earning. What संस्कार? गर्भादानम् संस्कार पुंसवनम्

संरकार, जातकर्म संरकार, नामकरण संरकार, अन्नप्राशन संरकार, etc. Therefore संरकार. All meant for what? For ज्ञान-अर्थ – all those are required to understand the तत्त्वमसि. Just to understand and accept it as a fact. It is one moment's job but preparation has to be made in several वैदिक जन्मस. Therefore ज्ञान-अर्थ-संरकार-अर्जन-आश्रयाणाम् जन्मनाम्. It is adjective to जन्म. In such earning जन्मस is the meaning. संरकार earning जन्मस. अन्ते – समाप्तौ – a time comes, ज्ञानवान् सन् – he comes to मनुष्यत्वम्, मुमुक्षुत्वम्, महापुरुषसंश्रयः and there also श्रवणम्, मननम् and निदिद्यासनम्. श्रवणम् is divided into three, तात्पर्य निर्णय रूप श्रवणम्, पदार्थ निर्णय रूप श्रवणम्, वाक्यार्थ निर्णय रूप श्रवणम्. What type of ज्ञानम्? प्राप्तपरिपाकज्ञानः – having attained ripe ज्ञानम्, परिपाक means ripe, having attained ripe knowledge which means it is free from doubt, and free from the habit of triangular format. Triangular format वासना is the biggest obstacle for the ripening of binary format. So triangular format वासना is so strong it will not allow binary format to set root. Therefore विपरीत भावना of triangular format also must go away, and I should be निष्ठः in binary format. मर्यि एव सकलम् जातम्. इति सन्, मां वासुदेवं प्रपद्यते – he comes to Me, merges into Me, he becomes one with Me. वासुदेवं प्रपद्यते. And see शङ्कराचार्य's translation of the word वासुदेवम् प्रत्यगात्मानम्. Because वासुदेव means we will look at वैकृण्ठ विष्णु. Therefore शङ्कराचार्य says वासुदेव is not seated somewhere, which you have to reach posthumously after death, वासुदेव is Myself, my Self. First we say my Self and then say Myself. Therefore वासुदेवं प्रत्यगात्मानं प्रपद्यते. How? प्रत्यक्षतः, very important.

प्रत्यक्षतः: means here and now, and not विदेहमुत्तिः after death, but सद्योमुत्तिः, नित्यमुत्तिः which is directly available. **प्रत्यक्षतः**: means in a directly recognizable manner, अपरोक्षतया **प्रपदते**. And what does it mean? The idea is merger is not a physical event that happens. It is very difficult to get off. Our orientation is like a river merging into ocean which is something that happens at time, similarly, we think जीवात्मा slowly and slowly like engine shunting, we think of merging. Remember it is not a physical event because जीवात्मा and परमात्मा are never separate for joining together. They can be joined only if they are separate. Therefore merger is a figurative expression for understanding there is no difference between us. Just drop the notion that I am a जीवात्मा different from परमात्मा, the notion we have to drop which is purely an intellectual process, cognitive process, understanding and dropping the notion alone we explain with the mystic word. Merger is another mystic word. Therefore we should replace the word merger by another non-mystic word and that non-mystic translation of merger, dropping the notion that I am a जीवः other than परमात्मा, and that notion we should leave, and that alone we call it as a merger. There is no other thing involved here. who knows whether I have dropped the notion or not? Whether the students have dropped the notion or still they think that I am miserable जीवात्मा and दासोऽहम् and परमात्मा is sitting there etc. What notion I have who will know? I only know. Therefore whether you are retaining the notion or you are dropping the notion I have no way of knowing. You decide where you stand. Sometimes students come and ask me स्वामिजि how do we

know that we have become ज्ञानी or not. New hair will grow somewhere or gradually a hallow will be formed? I went for शिष्टा to one of the student's house, and among the photos I saw a big photo of me also and surprisingly I saw behind my head there is a hallow. I myself was surprised because I regularly brush the teeth and I look behind my head and I had never seen anything and I find a hallow in my photo. Then I asked how it came. They said it is very simple, you tell the photographer and he will do that. So remember you can also do that. Then I thought that I have succeeded in my spirituality that I have got hallow! Like that people ask the question how do I know whether I have become a ज्ञानी or not. I have to ask the question whether I have dropped the notion or not. That is why it is called स्व-अनुभव. The word अनुभव is used not to say that ब्रह्मन् you experience, the word अनुभव is to convey the idea whether I have dropped this notion or not, nobody can say, I only have to touch my heart and ask do I look upon myself as miserable जीवात्मा struggling or do I look upon myself as the wonderful परमात्मा. How others can know what I think? I only can know. Therefore no गुरु can give a certificate, you only have to give a certificate to yourself. I alone know where I stand. All these things I am emphasizing because of one word in the भाष्यम् प्रत्यक्षातः. And in the ninth chapter कृष्ण says प्रत्यक्षावगमं धर्मं सुसुखं कर्तुमन्ययम् ॥ गीता ९-२ ॥ मां वासुदेवं प्रपद्यते. And then he himself asks the question कथम्? – how does he know? You say ज्ञानवान्, what is the ज्ञानम् he possesses? Is it दासोऽहम् ज्ञानम्? No. That cannot give liberation. Then what ज्ञानम्? 'वासुदेवः सर्वम्'. This is within quotation occurring in the third

quarter, **वासुदेवः** means एकात्मा without the adjective जीव and परम. जीवत्वं परमत्वं विशेषणं रहितं एकात्मा वासुदेव. **सर्वम्** alone is everything, there is no world other than एकात्मा and even after knowing there is no world other than एकात्मा, the experience of the world continues. Remember world experience will continue, but I know it is not different. The example we should remember is a straight stick which is dipped in water in a transparent bowl, the stick will appear bent stick, because of refraction the stick will continue to appear but my intellect tells me clearly that the stick is straight one. And even after knowing the experience is it will appear bent, similarly, sense organs will report plurality, perceiving plurality I say आत्मा पश्चादात्मा पुरस्तादात्मा दक्षिणत आत्मोत्तरत आत्मैवेदं सर्वमिति ॥ छान्दोब्योपनिषत् ७-२७-२ ॥ and in the next मन्त्र छान्दोब्योपनिषत् भूमविद्या says अहमेवाधरतादहमुपरिष्टादहं पश्चादहं पुरस्तादहं दक्षिणतोऽहमुत्तरतोऽहमेवेदं सर्वमिति ॥ छान्दोब्योपनिषत् ७-२७-१ ॥ Continuing;

यः एवं सर्वात्मानं मां प्रतिपद्यते, सः महात्मा, न तत्समः अन्यः अस्ति, अधिकः वा । अतः सुदुर्लभः सः । ‘मनुष्याणां सहस्रेषु’ [गीता ७-३] इति उक्तम् ॥ ७-१९ ॥

Now he comes to the fourth quarter. **यः एवं सर्वात्मानं मां प्रतिपद्यते** – then one who knows and becomes one with me, **एवम्** – in the manner described before, the one who knows and merge into Me, the **सर्वात्मा** – who is the आत्मा, the essence of everything, who is in the form of everything, who is in the form of विश्वरूप ईश्वर himself, **सः महात्मा** – he is the greatest. What do you mean by greatest? The greatest means is equal to **तत्समः**:

अन्यः न अस्ति. भगवान् is glorifying ज्ञानि. Normally what do we say? In the eleventh chapter the भक्त tells there is no one who is equal to भगवान् or greater than भगवान्. This is the common story. न तत्समोऽस्त्यभ्याधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभाव ॥ गीता ११-४३ ॥ So no one is equal to or superior to भगवान् is the common word we hear from भक्त, but now we have got an uncommon expression, which we have note it. भगवान् says there is no one equal to or greater than ज्ञानि. That means description of भगवान् and description of ज्ञानि both are one and the same. And if descriptions are one and the same it is possible only under one condition that there is no difference between ज्ञानि and भगवान्. That is why शङ्कराचार्य uses the expression तत्समः ज्ञानि समः न अस्ति. Then what about superior? When there is no one equal how come the question of superiority arises? अधिकः वा न अस्ति. That is what in तैतिरीय श्रीक्षावल्ली, अहं वृक्षस्य ऐरिवा । इति प्रिशङ्कोर्वेदानुवचनम् ॥ In भृगुवल्ली, अहमन्नमहमन्नमहमन्नम् । ॥ तैतिरीयोपनिषत् ३-४-६ ॥ All these we should remember. And अतः, अतः means therefore only, **सुदुर्लभः सः** – therefore only such a person is extremely rare; दासोऽहम् are many, सोऽहम् is rare. अतः **सुदुर्लभः सः** and after सः you have to put a full stop. भवति is understood. अतः **सुदुर्लभः सः** भवति, then 'मनुष्याणां सहस्रेषु' [गीता ७-३] इति उक्तम् – the rareness of a ज्ञानि has been already spoken by Lord कृष्ण in the श्लोक मनुष्याणां सहस्रेषु. The अन्वय is, (जीवः) बहूनाम् जन्मनाम् अन्ते 'सर्वम् वासुदेवः' इति ज्ञानवान् (सन्) माम् प्रपद्यते । सः महात्मा सुदुर्लभः (भवति) । Continuing; 'आत्मा एव सर्वः वासुदेव' इति एवम् अप्रतिपत्तौ कारणम् उच्यते –

In the previous verses कृष्ण has clearly said that भक्ति is the means of liberation. And one should become आर्तः अर्थार्थी जिज्ञासु then ज्ञानि and it will take several जन्मIs to go through all the layers of भक्ति and ज्ञानि has targeted Me as the ultimate goal and ज्ञानि has attained and he is great. Now the natural question is when this path is very clearly given by भगवान्, becoming आर्त भक्त graduating to अर्थार्थी then जिज्ञासु and then ज्ञानि भक्त, when this route map is very clearly there, in वेदपूर्व भाग आर्तः अर्थार्थी जिज्ञासु पर्यन्तम् three भक्तिIs levels are there in कर्मकाण्ड and in ज्ञानकाण्ड ज्ञानि भक्ति provision is there, वेद is there, वेदान्त is there, आचार्यIs are there, we have got भक्ति, we are supposed to have बुद्धि, so when all these are available how come these ज्ञानिIs are rare? In fact they must be widely available. How come ज्ञानिIs are सुदुर्लभः? How come many people don't become ज्ञानिIs? And what is the answer? You can get the answer. People all start भक्ति wonderfully well; in starting भक्ति everybody is आरम्भशूरा. आरम्भशूरा means great in starting but they don't progress, everybody becomes आर्त भक्त, everybody becomes अर्थार्थी भक्तIs and after आर्त अर्थार्थी भक्त they never progress into जिज्ञासु भक्ति. And that means आर्त अर्थार्थी भक्ति means सकाम भक्ति and जिज्ञासु भक्ति means निष्काम भक्ति and nobody wants to use भक्ति for this ज्ञानम्. They use the भक्ति for only पञ्च अनात्माIs. Special पूजाIs are done either for professional improvement, or family improvement, or for the sake of possession, otherwise body, otherwise mind. पञ्च अनात्माIs tempt a person for सकाम भक्ति. Therefore they never use even one नमस्कार for ज्ञान वैराग्य सिद्ध्यर्थम्. Every नमस्कार is encashed for the welfare of the

family members and acquisition of lands and properties. Therefore strong criticism of सकाम भक्ति is going to come in this श्लोक. Verse twenty onwards कृष्ण strongly condemns सकाम भक्ति, आर्तः भक्ति, अर्थार्थी भक्ति, etc. Of course it is better than no भक्ति and far inferior to जिज्ञासु and ज्ञानि भक्ति. Therefore कृष्ण is wild in this श्लोक. For that शङ्कराचार्य gives the introduction. 'आत्मा एव सर्वः वासुदेवः', सर्वः वासुदेवः आत्मा एव, वासुदेवः i.e., everything is वासुदेव, i.e., आत्मा. इति एवम् अप्रतिपत्तौ, अप्रतिपत्ति means the non-recognition of this fact. प्रतिपत्ति means ज्ञानम्, अप्रतिपत्ति means अज्ञानम्. Non-recognition of this fact, that means absence of ज्ञानि भक्ति. This is otherwise called ज्ञानि भक्ति, and कारणम् – why is this ज्ञानि भक्ति absent or rare in the world. कारणम् means the reason for the rareness of ज्ञानि भक्ति. On the other hand there is rampant of अज्ञानि भक्ति. If the भक्ति is increasing now and all the temples are full of people, there all what भक्ति is increasing? Either आर्तः भक्ति because magazines are coming, TV programs are there. Therefore कारणम् उच्यते – the cause is being said by भगवान्.

Verse 07-20

कामैरत्तैरत्तैर्हतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।
तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ गीता ७-२० ॥

I will give you the gist of this verse. Every human being is driven by his own powerful प्रकृति, स्वया प्रकृत्या. प्रकृति means स्वभाव and स्वभाव means राग and द्रेष. So powerful list of राग-द्रेष are there. Driven by, propelled by, goaded by, pushed by this राग-द्रेष pressure everybody either आर्त भक्ति or

अर्थार्थी भक्त. This is the essence of this verse. And this आर्त अर्थार्थी भक्ति expresses in the form of special पूजाIs and rituals prescribed by either astrologers or वास्तु or नाडि etc. They talk about unheard देवताIs. Newer and newer देवताIs are brought from the old shelf, and dusted and sometimes they do the ritual which may or may not be found in the scriptures. Therefore new new पूजाIs are there and they themselves prescribe new disciplines also with regard to the पूजाIs and यागIs etc. Therefore तम् तम् नियमम् आस्थाय – either scriptural नियम or invented नियमs. Taking to all the rules अन्य-देवता:, भगवान् says I am deserted. In the भगवद्गीता कृष्ण represents मोक्ष. Therefore I am deserted means मोक्ष is deserted. सकाम भक्ति is ruling the roost. Now we will read the भाष्यम्.

कामैः तैः तैः पुत्रपशुर्वर्गादिविषयैः हृत-ज्ञानाः अपहृत-विवेक-विज्ञानाः प्रपद्यन्ते अन्य-देवताः प्राप्नुवन्ति वासुदेवात् आत्मनः अन्याः देवताः ।

तैः तैः कामैः – varieties of worldly targets, desires either for getting something or for getting rid of something, द्वेष will propel me to get rid and राग will propel me to get, so either I am after something or I am running away from something. These are the two projects we face every day. **तैः तैः** means various such projects are there. And शङ्कराचार्य gives a few examples. पुत्र that means son, daughter etc. पशु means animals at home, then स्वर्ग means after life results, some of them are इठ लोक फलम् and some of them are पर लोक फलम्. Because of these three occupations, **हृत-ज्ञानाः** is in the मूलम्, is equal to **अपहृत-विवेक-विज्ञानाः** – they have lost sight of नित्य-

अनित्य-वस्तु विवेक. Because a little bit of thinking will tell me that only a particular problem is gone by a particular ritual, but problem continues to exist in some other form. राहु went and केतु came. शनि went बुध came. Planets are constantly reshuffling. Where is the end of all these things? Why can't they think like this? They can't think. Therefore **अपहृत-विवेक-विज्ञानः** – their discriminative power is robbed off by these obsessions. Therefore what do they do? **अन्य-देवताः प्रपद्यन्ते**. **प्रपद्यन्ते** is equal to **प्राप्नुवन्ति**. **अन्य-देवताः** is equal to **वासुदेवात् अन्याः देवताः** – other deities mean deities other than वासुदेव. शङ्कराचार्य adds a note **वासुदेवात्** is equal to **आत्मनः**. They are going to अनात्मा deities and they don't come to आत्मस्वरूपम्. Every अनात्मा deity will ditch me. Why? **नेदम् यदिदमुपासते ॥ केनोपनिषत् १-४ ॥** Every अनात्मा उपास्य देवताः can only solve the problem temporarily. Only देवता is अनुपास्य. उपासक रूप आत्मा alone we have to come to.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 07-20 Continuing;

कामैः तैः तैः पुत्रपशुखर्णादिविषयैः हृत-ज्ञानाः अपहृत-विवेक-विज्ञानाः प्रपद्यन्ते अन्य-देवताः प्राप्नुवन्ति वासुदेवात् आत्मनः अन्याः देवताः ।

तं तं नियमं देवताराधने प्रसिद्धः यः यः नियमः तं तम् आरथाय आश्रित्य प्रकृत्या ख्वभावेन जन्मान्तर-अर्जित-संरक्षार-विशेषेण नियताः नियमिताः स्वया आत्मीयया ॥ ७-२० ॥

After presenting भक्ति as a means of मोक्ष Lord कृष्ण divided भक्ति into four types – आर्तः, अर्थार्थी, जिज्ञासु and ज्ञानि. When we say भक्ति gives liberation, we should remember only the fourth type of भक्ति gives liberation while the first three cannot give liberation. Therefore कृष्ण glorified the ज्ञानि भक्तः in the previous verses. Of these four types of भक्तिः, the first two are called सकाम भक्तिः. आर्तः, अर्थार्थी are popularly known as सकाम भक्ति. जिज्ञासु and ज्ञानि भक्तिः are popularly known as निष्काम भक्ति. Of these two कृष्ण wants to glorify निष्काम भक्ति, and before the glorification of निष्काम भक्ति He wants to analyze the nature of सकाम भक्ति. Therefore these four verses from twenty to twenty-three are a brief analysis of सकाम भक्ति which contains two topics one is the advantages and disadvantages of सकाम भक्ति. We should clearly know the advantages and disadvantages of सकाम भक्ति and we also should know the right application and wrong application of सकाम भक्ति. The right application we should know so that we should do that. The wrong application also we should know so

that we don't do that. So both advantages and disadvantages, right application and wrong application.

What is the advantage of **सकाम भात्ति**? The advantage of **सकाम भात्ति** is that it is valid. It can produce an expected result.

What are the disadvantages? 1) **सकाम भात्ति** is addictive like drugs. Just as a drug once you use, you feel like using it more and more. **सकाम भात्ति** has got a nature of addiction causing drug, dependence causing drug, that is the disadvantage. 2) The greater disadvantage is **सकाम भात्ति** can never give **मोक्ष**. 3) The greatest disadvantage is that it can become an obstacle to **निष्काम भात्ति**. These are the three disadvantages.

The advantage is that it is valid and is capable of giving the expected results. Thus we should know the plus and minus points of **सकाम भात्ति**.

The second topic is right and wrong application of **सकाम भात्ति**. You can have a right application only when we know the advantages and disadvantages. Without understanding the advantages and disadvantages you can never have the right application. And once you know the plus and minus, what is the right application? *Apply सकाम भात्ति only for a limited period before it causes serious addiction. And having applied सकाम भात्ति for a limited period understand its limitations intensely. So use for a limited period, understand its limitations and drop सकाम भात्ति as early as possible.* Earlier the better. Use it for a limited period, understand thoroughly its

limitations and drop at the earliest and use it as a stepping stone to enter निष्काम भक्ति as early as possible. This is the right application.

Longer the सकाम भक्ति shorter will be the निष्काम भक्ति. Our life is limited. Therefore earlier you drop, you have got a longer period for निष्काम भक्ति. In that निष्काम भक्ति we have to practice two – जिज्ञासु and ज्ञानि भक्तिस्.

So advantages and disadvantages of सकाम भक्ति is the topic number one. The second topic is right and wrong application of सकाम भक्ति. And in the twentieth श्लोक भाष्यम् we are seeing how unintelligent people get stuck in सकाम भक्ति throughout the life. **तैः तैः कामैः अपहृत-विवेक-विज्ञानाः** – their discriminative power being carried away by worldly desires, family desires, etc., **अन्य-देवताः प्रपद्यन्ते** – they go after the other देवतास who can only bless with worldly results. So in the last class I pointed out **प्रपद्यन्ते** is equal to **प्राणुवन्ति**, **अन्य-देवताः** is equal to **वासुदेवात् आत्मनः अन्याः देवताः**, अन्य देवतास are other than वासुदेव. कृष्ण advice is don't go to any deity other than वासुदेव. Go to only वासुदेव. शङ्कराचार्य gives the meaning of the word **वासुदेवात्** is equal to **आत्मनः**. Don't go to any देवता who is अनात्मा. Go to देवता which is आत्मा, the परा प्रकृति. Upto this we saw. And once they have decided to go to various देवतास, the next thing that comes is varieties of rules and regulations. In जिज्ञासु भक्ति and ज्ञानि भक्ति the luxury is that you don't have any rules and regulations. Once you come to सकाम भक्ति rules are important. Once you violate the rules not only we won't get the benefit but still worse the

very same ritual can become counterproductive and cause varieties of problems. These people don't understand that. Therefore they get into **तम् तम् नियमम् आस्थाय**. शङ्कराचार्य says **तम् तम्** means **देवताराधने प्रसिद्धः**. Already the society knows which temple involves what rules. And many शङ्कराचार्य says **प्रसिद्धः** – people know that very well because their parents, grandparents have followed. Therefore **यः यः देवताराधने प्रसिद्धः नियमः** – all those popular rules, **आस्थाय** is in the **मूलम्** is equal to **आश्रित्य** – resorting to them. And all because of **प्रकृत्या** is in the **मूलम्**, is equal to **स्वभावेन** – it is because of one's own **स्वभाव**. And what do you mean by **स्वभाव**? A beautiful definition of **स्वभाव** is given worth noting and remembering. The definition **स्वभाव** is **जन्मान्तर-अर्जित-संरक्षण-विशेषः स्वभावः**. Remember this definition. A personality or a trait, a **वासना**, **संरक्षण** is another word for **वासना**, tendency, otherwise called **राग-द्वेष**, **संरक्षण** is equal to **राग-द्वेष वासना**, and especially those **राग-द्वेष वासनाः** not accumulated in this **जन्म** but which we have gathered in previous **जन्म** itself. Therefore they are extremely powerful. Therefore **जन्मान्तर** means previous **जन्म**, **अर्जित** means gathered, **संरक्षण** means **राग-द्वेष वासना**, which are called tendencies, propensities, is called **स्वभाव**. And **नियताः** is in the **मूलम्** is equal to **नियमिताः** – controlled by **राग-द्वेष**, and once the **राग-द्वेष वासनाः** are very powerful, they will suppress our intellect also. Intellect will say don't practice **सकाम भक्तिः** but mind will force the person to practice **सकाम भक्तिः**. I understand but I cannot stop it. Exactly like liquor addict, he will say I know I want to give up but I am not able to give up.

Similarly, सकाम भक्तिः also I know I am senior *Vedantic* student, I know but I cannot give up because पूर्वजन्म अर्जित-संरक्षार. Therefore **नियता:** – totally enslaved by powerful शग-द्वेष, **नियता:** is equal to **नियमिता:**. Who has given this संरक्षारs? Always God is the scapegoat for our weakness. So we blame ब्रह्माजि has written such a thing. शङ्कराचार्य says ब्रह्म विष्णु have not written but you have brought these वासनाः. Therefore **स्वया** is in the मूलम् is equal to **आत्मीयया** – they are all वासनाः gathered by ourselves in the पूर्वजन्मS, c/o, बृहदारण्यकोपनिषत् शारीरक ब्राह्मणम्, तं विद्याकर्मणी समन्वारभेते पूर्वप्रज्ञा च ॥ बृहदारण्यकोपनिषत् ४-४-२ ॥ पूर्वप्रज्ञा is पूर्वजन्म वासनाः. And therefore सकाम भक्तिः persists in spite of *Vedantic* knowledge. The अन्वय is, स्वया प्रकृत्या नियताः (सन्तः) तैः तैः कामैः हृत-ज्ञानाः (सन्तः) तम् तम् नियमम् आरथाय (बहवः) अन्य-देवताः प्रपद्यन्ते । Continuing;

तेषां च कामीनाम् –

Verse 07-21

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमित्यति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ गीता ७-२१ ॥

So here कृष्ण talks about the advantage of सकाम भक्तिः and this very advantage becomes a disadvantage. The advantage of सकाम भक्तिः is that it works very often. This very validity and fruitfulness of सकाम भक्तिः itself becomes a disadvantage. The disadvantage is that we get hooked to that. When I take a sleeping pill I am able to sleep, it is an advantage that sleeping pill helps me sleep, but that itself becomes a disadvantage that I get hooked to the pill. Similarly, since

सकाम भक्ति works gradually for everything we start invoking the Lord. So we will begin to use भक्ति for anything and everything. It is like some people applying अमृताञ्जनम् before going to bed. They cannot stop this tendency. Thus you will find working सकाम भक्ति is a plus point but that itself makes me addicted to that. This कृष्ण points out here. So तेषां च कामीनाम् – for those सकाम भक्ति the following result take place. Whichever deity they worship, observing all the rules and regulations that particular deity will fulfil that भक्ति's prayer. Therefore the सकाम भक्ति becomes over enthused with this सकाम भक्ति and therefore because of सकाम भक्ति prayer is fulfilled, because of the fulfilment more सकाम भक्ति and because of सकाम भक्ति more prayers are fulfilled, and thus सकाम भक्ति becomes fatter and fatter. That it is so fat there is no place for that there is no scope for निष्काम भक्ति. And therefore कृष्ण says संसार also gets very well settled because of सकाम भक्ति can never give liberation. That सकाम भक्ति makes sure that संसार is very well protected and माया देवी is silently laughing. For माया देवी is very successful to convert the liberation giving भक्ति into संसार perpetuating भक्ति. That is the glory of माया देवी. This is the essence of this श्लोक. तेषां कामीनाम् – this is what happens to those कामीs, here कामी means सकाम भक्ति. Now we will read the भाष्यम्.

यः यः कामी यां यां देवता-तनुं श्रद्धया संयुक्तः भक्तः च सन् अर्चितुं पूजयितुम् इच्छति, तस्य तस्य कामिनः अचलां स्थिरां श्रद्धां ताम् एव विदधामि स्थिरीकरोमि ॥ ७-२१ ॥

So यः यः is in the मूलम् is equal to कामी – सकाम भक्तः, and सकाम भक्तः is equal to आर्त अर्थार्थी भक्तः, यां यां तनुम् is in the मूलम् शङ्कराचार्य says देवता-तनुम्. Here the word तनु refers to varieties of deities and I said newer and newer deities are popularized now. श्रद्धया संयुक्तः – this सकाम भक्तः has got extraordinary faith because sometimes he stands in line for seven hours and eight hours and nine hours that requires tremendous श्रद्धा. In fact, the amount of श्रद्धा he has for सकाम भक्तिः one fourth of श्रद्धा is there in निष्काम भक्तिः he would have got मोक्ष long before. But he doesn't want even that one-fourth श्रद्धा in निष्काम, but hundred times more in सकाम. Therefore श्रद्धया संयुक्तः – endowed with tremendous श्रद्धा in those obscure deities. And भक्तः च सन् – and he has got intense devotion to that particular deity, both श्रद्धा and भक्तिः and with that intense श्रद्धा and भक्तिः, अर्चितुं इच्छति – he desires to and he performs पूजा।s. What happens? The advantage is that it works. Therefore he says तस्य तस्य कामिनः ताम् श्रद्धाम् – that श्रद्धा and भक्तिः of that सकाम भक्तः, कामिनः means सकाम भक्तस्य आर्त अर्थार्थी भक्तस्य, ताम् एव श्रद्धाम् – that particular श्रद्धा and भक्तिः, what do I do, भगवान् declares I reinforce that भक्तिः. अचलाम् करोमि. अचलाम् is objective complement, therefore it should be read later. ताम् श्रद्धाम् is object, अचलाम् करोमि is objective complement. I make that भक्तिः more strong. Is making भक्तिः more strong good or bad news? Superficially looking it is good news because भक्तिः becomes stronger is a good news, but कृष्ण says from another angle it is bad news because what भक्तिः is getting stronger. भक्तिः is getting stronger is a good news, but सकाम भक्तिः is getting stronger is not a good

news because stronger the सकाम भक्ति weaker is निष्काम भक्ति. That the निष्काम भक्ति is weakening and every नमस्कार is encashed for the family well-being. It may be a good news. But from *Vedantic* आचार्य it is not a good news because अठङ्कार ममकार is only becoming stronger and अहम् ब्रह्म अस्मि is getting more and more far away. A *Vedantic* teacher cannot say that, it is very disturbing news but somebody has to say and कृष्ण is saying that. अहम् ताम् श्रद्धाम् सकाम भक्तिम् अचलाम् is equal to स्थिराम्, स्थिराम् means firm, विदधामि is equal to स्थिरीकरोमि – I may get stronger, superficial good news but it is really bad news. Sleeping pills work is superficial good news but that it causes addiction is a real bad news. Continuing;

यया एव पूर्वं प्रवृत्तः स्वभावतः यः यां देवतातनुं श्रद्धया अर्चितुम् इच्छति इति –

Really speaking these two lines should form the introduction to the next श्लोक. With the previous line स्थिरीकरोमि the श्लोक commentary must be over. Therefore I am going to approach in that manner. Therefore स्थिरीकरोमि is the end of that श्लोक. Therefore I will treat the भाष्यम् of that श्लोक is over and I will give अन्वय and I will keep these two line as introduction to the next श्लोक. The अन्वय is, यः यः भक्तः याम् याम् तनुम् श्रद्धया अर्चितुम् इच्छति, तस्य तस्य ताम् एव श्रद्धाम् अहम् अचलाम् विदधामि ।

Before going to the next श्लोक introduction I would like to add a note here, which कृष्ण Himself will clarify later, but I will give you that point here. When this सकाम भक्ति worships

various finite देवता^{Is} if that worship is done with proper श्रद्धा, proper भक्ति and also observing the rules properly because सकाम भक्ति will work only if the rules are observed properly when they are observed the देवता^{Is} will certainly bless. And therefore who gives the result? That worshipped देवता blesses the सकाम भक्त. And when the सकाम भक्त gets the benefit this सकाम भक्ति gets reinforced, in fact, the addiction is getting more and more. That is the negative language. भक्ति is reinforced is positive language. Addiction is caused is the truth and it is a negative language but it is true. Now we should say that देवता blesses the भक्त and देवता reinforces the भक्ति. That must be the language. That देवता whom he has worshipped, देवता gives the फलम्, therefore देवता reinforces the भक्ति. This must be the right language. But कृष्ण doesn't give the credit to that देवता. Instead of saying the देवता is reinforcing the भक्ति, कृष्ण says I am reinforcing the भक्ति. Suppose I worship कुबेर for money and कुबेर gives me money and therefore my भक्ति towards कुबेर increases. This is increased by कुबेर. Therefore instead of saying कुबेर reinforces भक्ति, कृष्ण says I am reinforcing भक्ति. So what is the idea here? Really speaking finite देवता do not have any powers. Therefore they cannot give any blessings also. If you visit शनीश्वर भगवान् क्षेत्रम् temple at तिरुनल्लार, and शनीश्वर blesses you and शनि भक्ति increases. Then really speaking it is not that देवता that is blessing you, because देवता doesn't have any power. Then what is the truth? When you are worshipping the देवता the worship goes not to the देवता, through the देवता the worship goes to ईश्वर alone, माया सहितम् ब्रह्म alone which कृष्ण represents in

अगवद्गीता. Through the finite देवता the worship goes to one Infinite ईश्वर. So कार्य देवता आराधनम् goes to कारण ईश्वर. And thereafter the fulfilment of the result also देवता doesn't do, कारण ईश्वर alone fulfils the result not directly but through कार्य देवता द्वारा. And therefore कृष्ण uses the word अहम् विदधामि. It is a very important thoughtfully used expression. Instead of saying देवता विदधाति कृष्ण says अहम् विदधामि.

Now introduction to twenty-second श्लोक. In the twenty-second श्लोक कृष्ण uses the word तया श्रद्धया युक्तः – the devotee is endowed with reinforced श्रद्धा and भक्ति, which is reinforced now. Now कृष्ण uses a pronoun that भक्ति which is reinforced now. So when he uses the word that भक्ति, that is a pronoun. Therefore when you say that भक्ति which is reinforced what is *that*? Whenever a pronoun is used you should ask the question what it stands for. शङ्कराचार्य is supplying that explanation. He says that भक्ति means that सकाम भक्त. That सकाम भक्त is getting reinforced therefore it is not a good news. It is a bad news from मोक्ष angle. Therefore he says in the introduction यया स्वभावतः पूर्वं प्रवृत्तः – whatever सकाम भक्ति he practiced before, यया – whichever सकाम श्रद्धा and भक्ति he practiced before because of स्वभावतः – पूर्वजन्म वासना, and because of that पूर्वजन्म वासना and that सकाम भक्ति he was worshipping not the absolute कारण ईश्वर but he was worshipping कार्य देवताः like इन्द्र, वरुण, यम, कुबेर, etc. यः यां देवतातनुम् – whichever कार्यम् ब्रह्म or कार्य देवता, finite देवताः, श्रद्धया अर्चितुम् इच्छति – he was worshipping with श्रद्धा, that सकाम भक्ति is getting reinforced. Thus he is getting into a vicious cycle. सकाम भक्ति leads to सकाम पूजा and सकाम

पूजा increases सकाम भक्ति and सकाम भक्ति increases सकाम पूजा, thus सकाम भक्ति and सकाम पूजा gets into seemingly auspicious cycle but really speaking it is a vicious cycle. If the temple भक्ति are thronging, superficially seeing crowd in the temple is a good news. But spiritually seeing that is not a good news because they are thronging the temple for wrong reasons. Therefore it is a bad news and it is a good news. It is both. So अर्वितुम् इच्छति. And thereafter इति and that verse no. twenty-one you can remove that should come in the previous page. These two lines are introduction to the following verse.

Verse 07-22

स तया श्रद्धया युक्तस्तस्याराधनमीहते ।
तभते च ततः कामान्मयैव विहितान्हि तान् ॥ गीता ७-२२ ॥

So here He is talking about how the vicious cycle gets reinforced सकाम भक्ति leads to सकाम पूजा leads to सकाम फलम्. सकाम फलम् will lead to सकाम success which will lead to more सकाम भक्ति, more सकाम पूजा and more सकाम फलम् and after sometime just as a person who goes to an astrologer, initially he goes for one purpose and later he will go for two or three and ultimately he discusses all the matters with the astrologer. Unknowingly he gets hooked to ज्ञानि, astrology, ग्रास्तु and so on. We don't say they are invalid. Very careful. कृष्ण Himself says they are valid. That they are valid itself becomes a disadvantageous thing. Because they are valid only people get hooked. Therefore we are weaning the people away not because they are invalid, in fact we are weaning the people away because they are valid. Therefore get out of it, if you are

in it, earlier the better; but never say it is invalid. And when other people are following don't stop them. A मुमुक्षु must get out but let other people continue, never talk about this, these are all secret points to be discussed only in the आस्तिक समाजम् walls. If the others are going to temples with सकाम भक्ति don't stop them, encourage them. Because भगवान् Himself will handle them. That is what is the gist of this श्लोक that सकाम भक्त with सकाम भक्ति will do more सकाम पूजा, and the सकाम पूजा will give more सकाम फलम् also. The aside point is कृष्ण wants to say even though that देवता seems to give the फलम् it is not the देवता, नवग्रह देवताः can never bless the devotee. भगवान् blesses the devotees through नवग्रह देवताः, भगवान् takes the पूजा through नवग्रह देवताः and भगवान् alone blesses the devotees through नवग्रह देवताः. Therefore ultimately there is only one God who receives all the पूजाः and there is only one God who gives all the फलाम् and that one God is कारण ईश्वर and all other देवताः are कार्य देवताः. Now we will read the भाष्यम्.

स तया मद्दिहितया श्रद्धया युक्तः सन् तस्याः देवतातन्वाः राधनम् आराधनम् ईहते वेष्टते ।

A small grammar point. In the श्लोक तस्याराधनम् is there. It can be split in two different ways. One way is तस्य अराधनम्, the second is तस्याः राधनम्. Both राधनम् and अराधनम् have the same meaning – worshipping. Therefore both are correct. The word तस्य refers to the very same देवता. And तस्याः also refers to देवता and तस्याः राधनम् also means the same. Both तस्य and तस्याः refer to देवता, both राधनम् and

अराधनम् refer to worship. Therefore both readings are grammatically ok. But between these two readings शङ्कराचार्य prefers the reading तस्याः राधनम् better than तस्य अराधनम्. In संस्कृत the word तस्य is masculine gender and तस्याः is feminine gender. And the word देवता has been referred to by the word तनुः. And in संस्कृत language तनुः is a feminine gender. If the word is देवः which is a masculine gender, तस्य देवस्य can be taken. But तनुः is a feminine gender, therefore तस्य will not go with तनुः, therefore शङ्कराचार्य prefers तस्याः राधनम्, and that is why he writes देवतातन्वाः राधनम्.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 07-22 Continuing;

स तया मद्दिहितया श्रद्धया युक्तः सन् तस्याः देवतातन्वाः शधनम् आराधनम् ईहते वेष्टते ।

In these verses Lord कृष्ण is talking about the advantages and disadvantages of सकाम भक्ति or the plus and minus points of सकाम भक्ति. The plus point is that सकाम भक्ति is valid and capable of giving the results for which it is practiced. That is the plus point. But there are three minus points in सकाम भक्ति.

(1) The first one is result is indefinite and it is not guaranteed because सकाम भक्ति can be successful only if all the rules and regulations are very strictly followed and the follower of the सकाम भक्ति must be following नित्यनौमितिक कर्मs regularly. Because the rule is काम्यकर्मs can become successful only नित्यनौमितिक कर्मs like सन्दयावन्दनम् etc., are regularly followed; like that so many rules and regulations are there, even minor violations of the rules will make the सकाम भक्ति a failure. Therefore the first minus point is that it is indefinite or doubtful.

(2) The second minus point is that सकाम भक्ति is an addictive one like gambling. If one सकाम भक्ति becomes successful it makes one to take to another सकाम पूजा and sooner or later life will be full of सकाम पूजा only. Therefore the second minus point is it is heavily addictive.

(3) The third and the most unfortunate minus point is more the सकाम भक्ति becomes powerful, it becomes an obstacle to निष्काम भक्ति that most of the people are so much involved in सकाम भक्ति there is no single निष्काम नमस्कार, there is no single निष्काम पूजा, निष्काम यात्रा etc. Thus सकाम भक्ति becomes a प्रतिबन्ध for निष्काम भक्ति. When it becomes a प्रतिबन्ध, an obstacle then the chances of वित्तशुद्धि becomes more and more remote. When वित्तशुद्धि becomes remote साधन चतुष्टय सम्पत्ति becomes remote, श्रवणम् becomes more remote, ज्ञानम् becomes still more remote, मोक्ष becomes महा remote.

And this addiction causing capacity of सकाम भक्ति is talked about in this श्लोक. शङ्कराचार्य says स तया मद्दिहितया श्रद्धया, that सकाम भक्त who has got reinforced faith in सकाम भक्ति, therefore मद्दिहितया – which has been reinforced by Me, श्रद्धया – faith in सकाम भक्ति, युक्तः सन् – endowed with that, तस्याः राधनम् ईहते. In the last class I said it can be split as तस्य आराधनम् but शङ्कराचार्य prefers तस्याः राधनम्, विसर्जन is dropped by सन्तिध rule. तस्याः is equal to देवतातन्वाः. तनु means मूर्ति, मूर्ति means a particular form available in a particular temple etc. इष्ट देवता इति अर्थः. देवतातन्वाः राधनम् is in the मूलम्, is equal to आराधनम्, आराधनम् means more सकाम पूजा because it has worked for me, not only that he will spread this news also. Whether वेदान्त spreads or not this particular news spreads like wild fire. Therefore राधनम् ईहते, ईहते is in the मूलम्, is equal to चेष्टते – he practices, he performs. When he practices सकाम भक्ति a second time that

भक्ति has becomes more intense because previously it has worked, therefore काम भक्ति becomes stronger. Continuing;

तभते च ततः तस्याः आराधितायाः देवता-तन्वाः कामान् ईस्तान् मया एव परमेष्वरेण सर्वज्ञेन कर्मफलविभागज्ञतया विहितान् निर्मितान् तान्। हि यस्मात् ते भगवता विहिताः कामाः तस्मात् तान् अवश्यं तभते इति अर्थः ।

तभते च is in the मूलम्, definitely because of intensified भक्ति and intensified श्रद्धा the chances of success also will increase, because श्रद्धा and भक्ति have both increased and पूजा also becomes more intense and focus and therefore the success rate also increases. Therefore **तभते** – certainly he will attain all the desires, whatever desires he has all of them he will attain, from **ततः, ततः** is in the मूलम्, is equal to **तस्याः आराधितायाः देवता-तन्वाः** – from that इष्ट देवता that he has worshipped; if he a बालाजि भक्त then from बालाजि, if he is an अर्थाप्प भक्त then from अर्थाप्प, form that particular मूर्ति itself, that means blessed by that देवता **आराधितायाः देवता-तन्वाः** – from that देवता he will attain not मौक्ष, he won't get मौक्ष because he did not ask for that. He will be given exactly what he wanted which he mentions in the सङ्कल्प. Therefore **कामान्** is in the मूलम्, is equal to **ईस्तान्** – the desired goals. काम is कर्म व्युत्पत्ति. Therefore he writes **ईस्तान्, काम्यते इति कामः**, he doesn't get desire from the Lord, he gets desired objects from the Lord. The word काम can mean desire also, the word काम can mean desired objects. In this context it is desired object. **ईस्तान्** is equal to आसुम् इष्टान्. And कृष्ण says, very interesting, even though those देवताIs seem to give the result, really speaking

those देवताIs do not give at all, they are all only postmen. When the postman gives you a gift or the money order, who gives the money is the postman but we should remember he is not giving money. Therefore postman is only a medium and the one who gives money is your son or daughter whoever is elsewhere. Similarly, कृष्ण says all the देवताIs are only postmen. Then who is giving the result? कृष्ण says I, the कारण ब्रह्म. देवताIs are called कार्य ब्रह्म, ईश्वर is called कारण ब्रह्म. Therefore मर्या is in the मूलम् is equal to परमेश्वरेण कारण ब्रह्मणा. By the कारणम् ब्रह्म परमेश्वर सर्वज्ञेन – who is omniscient. And why is He omniscient? That is indicated here, कर्मफलविभागज्ञतया – who knows which कर्म deserves which फलम्. Therefore who is aware of the loss of कर्म and the loss of कर्मफलम्. And that is why भगवान् is called कर्माद्यक्षः and कर्मफलदाता. So कर्मफलविभागज्ञतया is explanation of सर्वज्ञः, सर्वज्ञेन is equal to कर्मफलविभागज्ञेन. And not only the देवताIs don't give the कर्मफलम् देवताIs can't give कर्मफलम् because देवताIs are not omniscient. And I alone can give कर्मफलम् because I am omniscient. Therefore here विभागज्ञतया is हेत्वर्थे तृतीया. Because I am omniscient I alone am capable. Then what do the देवताIs do? They serve as postmen. विहितान् कामान्, कामान् is in the previous line, विहितान् is in this line, विहितान् must be connected with कामान्. विहितान् is equal to निर्मितान्, निर्मितान् means produced. So the desired goals which are generated by Me, produced by Me because of My omniscience. And तान् लभते, and after तान् we can put a full stop. Then he says यस्मात् ते भगवता विहिताः कामाः, there is a word हि in the मूलम् is equal to यस्मात् – since the desired ends are fulfilled

by Me, I am behind the fulfilment of the desires of the भक्त, तरमात् – because I am involved, and I am omniscient and omnipotent, कृष्ण says nobody can stop Me from giving the result. Once I have decided to bless the भक्त nobody can stand between Me and the भक्त, therefore he will certainly get. Therefore he says यस्मात् भगवता विहिताः कामाः – since these fulfilments are implemented by the omniscient omnipotent Me, तरमात् – therefore, तान् अवश्यं तभते, the emphasis is on the word अवश्यम्. Therefore they will certainly get the result and nobody can stop. इति अर्थः – this is the meaning. Continuing;

‘हितान्’ इति पदच्छेदे हितत्वं कामानाम् उपचरितं कल्प्यम्, न हि कामा हिताः कस्याचित् ॥ ७-२२ ॥

शङ्कराचार्य makes a grammar point here. विहितान् हि तान् कामान् is there in the मूलम्. शङ्कराचार्य has taken हि तान् as two separate words. हि means indeed. That is because of that reason यस्मात् he has given the meaning, तान् he has taken as adjective to कामान्. तान् कामान् means those desires asked by him and तान् is adjective to कामान्. Now शङ्कराचार्य says the word हि and तान् instead of taking as two separate words they can be combined and read together as a single word. Then it will read as हितान्. So instead of तान् comma you join the words हि and तान् and read it as हितान् कामान्. And if the word becomes हितान् कामान्, the word हितान् becomes adjective to those desires, and the word हितम् means which is for their well-being, which are good desires. So all their good worldly desires will be fulfilled by Me. हितान्

कामान् is equal to all those good desires will be fulfilled by Me.

Now शङ्कराचार्य says that reading is also ok, but only secondary reading. Why is it secondary reading? He says from *Vedantic* angle worldly desires can never be called good desires. From वेदान्त angle even heaven is not good desire, पुत्र is also not good desire, wife is also not good desire, house is also not good desire, no worldly desire can be called good desire. Why? From *Vedantic* angle any worldly desire is संसार कारणम्. श्वोभावा मर्त्यर्थ्य यदन्तकैतत् सर्वेद्वियाणां जरयन्ति तेजः । अपि सर्वं जीवितमल्पमेव तवैव वाहास्तव नृत्यगीते ॥ कठोपनिषत् १-१-२६ ॥

यमधर्मराज offered all the so called good desires, नचिकेतस् said they are all cause of bondage only. I don't want anyone of them. And therefore शङ्कराचार्य nicely says 'हितान्' इति पदच्छेदे – if you split the word as हितान् instead of हि तान् you take it as हितान्, कामानाम् हितत्वम् – the goodness of worldly desires is उपचरितं कल्प्यम् – it is only relative goodness, really speaking they are not good at all. कामानाम् हितत्वम् – the goodness of worldly desires is उपचरितम्, उपचरितम् means figurative, इति कल्प्यम् – thus you have to interpret. After कल्प्यम् you have to put a full stop or a semi colon. न हि कामा हिताः – because no worldly desire can be said to be good at all. For whom? कस्यचित् – for any one at any time worldly desires cannot be called good because of three ठोषs – दुःख मिश्रितत्वम्, अतृप्तिकरत्वम् and बन्धकत्वम्. Therefore the better reading is हि तान्. The अन्वय is, सः तया श्रद्धया युक्तः (सन्) तस्याः

राधनम् ईर्षते । ततः हि मया एव विहितान् तान् कामान् लभते च ।

Continuing;

Verse 07-2 Introduction;

यस्मात् अन्तवत्साधनव्यापारा अविवेकिनः कामिनः च ते, अतः –

So here शङ्कराचार्य says all these सकाम भक्त्स are unfortunately unintelligent because a भक्ति which can be employed for getting मोक्षा, they are using for finite purposes. I gave you the example bringing गङ्गा जलम् from कैलास मानसरोवर, गोमुख etc., and using them for washing the clothes or cleaning the room, no doubt the water will clean the room and clothes, but that has to be used for something superior. सकाम भक्ति is under utilization of भक्ति. Therefore शङ्कराचार्य says ते कामिनः – those सकाम भक्त्स, अविवेकिनः – who do not have नित्य-अनित्य-वस्तु-विवेक, that is why they do not have वैराग्यम्, they are विवेक वैराग्य रहिताः, they miss both of them. And अन्तवत्साधनव्यापारा – they do these सकाम कर्म्स with the help of limited instruments of कर्म. They do सकाम कर्म्स like सकाम पूजा with the help of various accessories like idol, various materials like flower, आङ्गता etc. they are all And अन्तवत्साधनानि, परिच्छिन्न साधनानि. So all the instruments of कर्म which are technically called कारक्स, all the कारक्स are finite. And why does शङ्कराचार्य mentions this? When the instruments are finite, the कर्म also will be finite, then the कर्मफलम् will also be finite. यजमान is finite, कर्ता is finite, यजमान पत्नि is finite, all the पुरोहित्स are finite, अधिनि is finite, आहुतिस are finite. When the कारक्स are finite

कारक जन्य कर्म is also finite. शङ्कराचार्य is building up the logic. कारक परिच्छेदात् कर्म परिच्छेदः. If कर्म is finite, what about कर्मफलम्? यथा कर्म तथा फलम्, therefore कर्मफलम् is also finite. This any person with a little intelligent can understand. कारक परिच्छेदात् क्रिया परिच्छेदः, क्रिया परिच्छेदात् कर्मफल परिच्छेदः and therefore ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये ॥ गीता ४-२१ ॥ Riverview apartments. And what is the river? *Coovam*. By writing this word अन्तवत्साधनव्यापाराः, बहुव्रीहि समास, अन्तवद्धिः साधनैः व्यापारः एषां ते, those people who perform varieties of rituals and पूजाs with limited कारकs or accessories will get only limited result within संसार. And while writing this शङ्कराचार्य must be remembering the famous मन्त्र of मुण्डकोपनिषद्, प्लवा होते अहना यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म । एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्युं ते पुनरेवापि यन्ति ॥ मुण्डकोपनिषद् १-२-७ ॥ They are only मूढाः: going through जरा and मरणम्. So अन्तवत्साधनव्यापाराः अविवेकिनः – मूढाः, कामिनः – सकाम भक्ताः, अतः – therefore. What happens? That is said in the श्लोक.

Verse 07-23

अन्तवतु फलं तेषां तद्वत्यल्पमेधसाम् ।
देवान्देवयजो यान्ति मद्गता यान्ति मामपि ॥ गीता ७-२३ ॥

The gist of the verse is very simple. Because सकाम भक्ति or सकाम कर्म is finite in nature, the फलम् is also finite. In spite of being भक्त संसार will continue. सकाम भक्ति and संसार will coexist and majority of भक्तs are संसारिः because they are सकाम भक्तs. On the other hand if they are intelligent

enough to be निष्काम भक्तs they would have been liberated long before. Therefore कृष्ण makes a beautiful statement. The भक्तs of other देवताs will get संसार and My भक्तs will get मोक्ष. So seeing this line alone all the वैष्णवs jump up and down कृष्ण has said that कृष्ण भक्तs will get मोक्ष and other भक्तs will not get मोक्ष, therefore don't go to शिव temple. But here we should remember when कृष्ण says मद्भक्ताः you should remember the context and remember the लोक that has been given before in verse number thirteen,

त्रिभिर्गुणमयैर्भावैरैभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ गीता ७-१३ ॥

There He says I am the Lord who is beyond all the three गुणs. Therefore the word कृष्ण in this chapter means निर्गुणम् ब्रह्म. Therefore कृष्ण भक्तs should be translated as निर्गुणम् ब्रह्म भक्तs, the one who sees निर्गुणम् ब्रह्म. In fact, कृष्ण Himself will clarify that in the following verses. Now we will read the भाष्यम्.

अन्तवत् विनाशि तु फलं तेषां तत् भवति अल्प-मेधसाम्
अल्पप्रज्ञानाम् । देवान् देव-यजो यान्ति – देवान् यजन्ति इति
देवयजः, ते देवान् यान्ति, मद्भक्ताः यान्ति माम् अपि ।

अन्तवत् is in the मूलम् is equal to विनाशि, विनाशि means perishable. So सकाम भक्त will get only perishable benefits. तु means definitely, अवधारणार्थं तु. So even the biggest कर्म and the biggest उपासन can give only limited results. फलं तेषां तत् भवति – their worldly results will become. What type of people are they? अल्प-मेधसाम् – for those सकाम भक्तs who are dull-witted, who are unintelligent.

अल्प-मेधसाम् is in the मूलम्, is equal to **अल्पप्रज्ञानाम्** – who have got limited intelligence, sufficient intelligence to perform सकाम भक्ति and not sufficient intelligence to come to निष्काम भक्ति. Therefore **अल्पप्रज्ञानाम्** means of limited intelligence. **देवान् देव-यजो यान्ति** is in the मूलम्, शङ्कराचार्य is quoting the मूलम् and after **यान्ति** you have to put an en dash, that is being commented. **देव-यजः** is in the मूलम्, शङ्कराचार्य explains that **देवान् यजन्ति इति देवयजः** – worshippers of gods are called **देवयजः**. Here **देव** refers to finite gods like इन्द्र, वरुण कुबेर etc., परिचित्तिष्ठन्न देव. Those who worship the देवताः will go to, **ते देवान् यान्ति** – they will go to देवलोक Or maximum they will become देवताः themselves. Either they will go to देवलोक, for superior पूजा they themselves can become इन्द्र. Remember इन्द्र is not the name of a person but it is the name of a post. And we also can become इन्द्र by देवता worship. यमधर्मराजा said in the कठोपनिषत्,

जानाम्यहं शेवधिरित्यनित्यं न ह्यधूतैः प्राप्यते हि धुवं तत् ।
ततो मया नाचिकेतत्थितोऽनिनः अनित्यैर्द्रव्यैः प्राप्तवानस्मि
नित्यम् ॥ कठोपनिषत् १-२-१० ॥

यमधर्मराजा is advising नाचिकेतस्. What does he say? When I was a human being like you I could have asked for आत्मज्ञानम्, O नाचिकेतस्! I did a foolish job, when I was a human being I worked for यम's post and now I have become an यमधर्म राजा whose job is killing people. what a terrible job it is! Even that is not permanent. Therefore maximum I can become यम or इन्द्र; that alone is the फलम्. So **देवान्** – इन्द्रादि **देवान् यान्ति**. Whereas **मद्भक्तः** – O नाचिकेतस्! if people become like you

voting for मोक्ष निष्काम भक्ताः. So देवयजः should be translated as सकाम भक्ताः. And मद्दक्ताः should be translated as निष्काम भक्ताः. माम् यान्ति, माम् means जीवात्म-परमात्म ऐक्यम् यान्ति. Continuing;

एवं समाने अपि आयासे माम् एव न प्रपद्यन्ते अनन्तफलाय, अहो खलु कष्टं वर्तते, इति अनुक्रोशं दर्शयति भगवान् ॥ ७-२३ ॥

शङ्कराचार्य adds a note here. What is that? For both सकाम भक्तिः and निष्काम भक्तिः the efforts involved is the same. So if you are doing a विष्णुसहस्रनाम अर्चन at home or in the temple, विष्णुसहस्रनाम अर्चन effort is the same, same material, same time, same duration, everything is the same, but you can make a small difference in सङ्कल्प. When the priest comes and asks what do you want, in the सङ्कल्प what should I do is the question. The majority of people remember at that time various family members in various types of trouble. All will have one or the other problem, the more the extended family the trouble are more. Therefore these problems will be there, and when we do विष्णुसहस्रनाम अर्चन at the time of सङ्कल्प various family members will come and tend to do in the name of a particular family person. At that time if a person resists temptation with इहामुर्त्तर्थफलभोग वैराज्यम् if he does the same विष्णुसहस्रनाम अर्चन however tempting it may be I will not pray for any particular family member. It is a very tough decision. And if a person gets over that temptation and says ज्ञान वैराज्य सिद्ध्यर्थम्. A small change in सङ्कल्प the result is going to be very big, it is like two trains one is going to Ahmadabad and another is going to Calcutta. When you see

the rails in Chennai the difference is only a few inches. But when they travel at the end one is in the west and another is in the east. Similarly, शङ्कर्त्प is a small difference only, instead of naming any family member, I have to say ज्ञान वैराज्य शिद्धयर्थम्. But this विवेक people don't have. भगवान् is also crying along with सकाम भक्तिः. We have made भगवान् also to cry. What is भगवान्'s complaint? I have given them बुद्धि. And I have given them शास्त्रम्. And I have given them problems caused by attachment. Family attachment has been creating all these troubles. परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ॥ मुण्डकोपनिषद् १-२-१२ ॥ वैराज्यम् has not come and राज is not gone. भगवान् also cries. शङ्कराचार्य is reporting भगवान्'s 'संसार'. He says एवम् – in this manner, समाने अपि आयासे, आयास means effort involved in सकाम भक्ति and निष्काम भक्ति. आयास means परिश्रमः. समाने अपि – is the equal amount for सकाम भक्ति and निष्काम भक्ति. And there are so many advantages in निष्काम भक्ति in second chapter कृष्ण said that सकाम भक्ति may fail also, result is not guaranteed. Whereas निष्काम भक्ति is not a waste and it is definitely fruitful. This He says in

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वत्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ गीता २-४० ॥

So instead of definite निष्काम भक्ति a person votes for doubtful सकाम भक्ति. What a foolishness! But still माया is powerful, our family attachment is so powerful. Therefore आयासे समाने अपि, माम् एव न प्रपद्यन्ते – people do not vote for Me and कृष्ण here represents निष्काम भक्ति or ज्ञानि भक्ति. अनन्तफलाय –

for attaining मोक्ष. अनन्तफलम् means infinite result मोक्ष people do not vote for भक्ति, निष्काम भक्ति, मोक्ष भक्ति, they don't vote for, इति अहो खतु कष्टम् – भगवान् grieves for our pitiable condition. वर्तन्ते is there, वर्तते is a better reading. कष्टम् वर्तते – very unfortunate indeed is the भक्त. They are भक्तs but they don't use भक्ति for मोक्ष. इति अनुक्रोशं दर्शयाति भगवान् – pity, sympathy for humanity भगवान् दर्शयाति. The अन्वय is, अत्प-मेधसाम् तेषाम् तत् फलम् तु अन्तवत् भवति; देव-यजः देवान् यान्ति, मत् भक्ताः माम् अपि यान्ति। Continuing;

Verse 07-24 Introduction;

किंनिमितं माम् एव न प्रपद्यन्ते इति उच्यते —

So a natural question will come. For सकाम भक्ति and निष्काम भक्ति the effort is the same समानम्. And effort remaining the same, one produces infinite फलम् and another produces finite फलम्, the difference between finite and infinite is infinite. Even though such an infinite difference is there between finite and infinite, naturally one should use the पूजा for मोक्ष, infinite, निर्गुणम् ब्रह्म or परा प्रकृति ईश्वर we should vote for. Then how come majority of people vote for सकाम भक्ति only and how come majority of people vote for अपरा प्रकृति only. This question will naturally come. Therefore शङ्कराचार्य introduces **किंनिमितम्** – because of what reason, what is the cause, **माम् एव न प्रपद्यन्ते** – people don't vote for Me (परा प्रकृति which is मोक्ष, परा प्रकृति and मोक्ष are synonymous). कृष्ण has already indicated the cause in the thirteenth verse of this chapter. That is going to be explained here. What is the explanation? परा प्रकृति gives मोक्ष, अपरा प्रकृति gives संसार.

परा प्रकृति gives श्रेयस् and अपरा प्रकृति gives only प्रेयस्. Even though this is the truth, the unfortunate thing is परा प्रकृति is not that attractive because it is अशब्दम् अस्पर्शम् अरूपम् अव्ययम् तथा अरसं नित्यम् अगन्धवच् ॥ कठोपनिषत् १-३-१७ ॥ It is like a bland food taken by sick people. Suppose you are very healthy and tongue is very sharp then you want hot food. And boiled vegetables three times for sick people! Who will like to eat every day? Like that परा प्रकृति is not attractive whereas अपरा प्रकृति is माया and माया is मोहिनी and therefore that will attract. And therefore people vote for माया. That is being explained which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 07-24

अव्यक्तं व्यक्तिमापनं मन्यन्ते मामबुद्धयः ।
परं भावमजानन्ते ममाव्ययमनुतमम् ॥ गीता ७-२४ ॥

In these verses Lord कृष्ण is differentiating सकाम भक्ति and निष्काम भक्ति to show that सकाम भक्ति will perpetuate संसार even though one is a भक्त, whereas निष्काम भक्ति will lead to liberation. And He points out that सकाम भक्तs are enamored by अपरा प्रकृति of ईश्वर, निष्काम भक्तs have understood the superiority of परा प्रकृति. निष्काम भक्तs are aware of the superiority of परा प्रकृति. In the twenty-fourth verse कृष्ण clarifies अपरा प्रकृति and परा प्रकृति. I will just give you the gist of this verse. अपरा प्रकृति being the material aspect of ईश्वर, and the physical body of ईश्वर is अपरा प्रकृति, as long as a person thinks भगवान् is अपरा प्रकृति, they will think that भगवान् is subject to arrival and departure. भगवान् will be appearing and disappearing, भगवान् will become visible and invisible, भगवान् gives दर्शनम् for some भक्तs at a particular time, and भगवान् withdraws the दर्शनम् from the भक्तs. Giving दर्शनम्, appearing, withdrawing the दर्शनम्, disappearing all these languages we use because we think भगवान् is अपरा प्रकृति, because अपरा प्रकृति alone is subject to arrival and departure, appearance and disappearance.

And when कृष्ण अवतारम् comes we think भगवान् has come and when कृष्ण अवतार goes we think भगवान् has gone, all these indicate that we look upon भगवान् as His body. And

therefore the expression used is व्यक्त भगवान् and अव्यक्त भगवान्. अव्यक्तम् means not available now. In the पुराण when अत्कंs do तप्स् for getting the दर्शनम् of the Lord, they look upon God as अव्यक्तम् now and after sometime when they say we have दर्शनम् of भगवान् they say now भगवान् has become व्यक्तम्. Thus as long as we see भगवान् as अव्यक्तम् and व्यक्तम् that भगवान् is अपरा प्रकृति भगवान्. And running after अपरा प्रकृति भगवान् will not give liberation. Whereas परा प्रकृति भगवान् is not one who is subject to appearance and disappearance. When and where परा प्रकृति भगवान् is available? This is the crucial question. परा प्रकृति भगवान् is available at all time and all places. In what form? *Vedantic* student should immediately answer. परा प्रकृति भगवान् is in the pillar as well as in the dust as the very ‘is’ness. So भगवान् is in the pillar in the form of the very ‘is’ness of the pillar. भगवान् is in the dust also in the form of ‘is’ness. ‘Is’ness being available everywhere, in my own body ‘is’ness is available as ‘am’ness when I say I am so and so. And therefore परा प्रकृति doesn’t have अव्यक्तम् व्यक्तम् transformation. अव्यक्तम् व्यक्तम् transformation is only for अपरा प्रकृति, and it is not there for परा प्रकृति because परा प्रकृति is never अव्यक्तम्. परा प्रकृति is नित्य व्यक्तम्. व्यक्तम् means evident, available for appreciation. सर्व इन्द्रिय गोचरम् as सद्गुप्तेण चिद्गुप्तेण, यस्यैव स्फुरणं सदात्मकमसत्कर्त्पार्थकं भासते ॥ श्रीदक्षिणामूर्ति स्तोत्रम् ३ ॥ Once you vote for this परा प्रकृति you are in the direction of मोक्ष. Once you sit in meditation for the दर्शनम् of the Lord you are in अपरा प्रकृति. That is what is said here. अबुद्धयः, अबुद्धयः means बुद्धि रहिताः, अज्ञानिनः, अव्यक्तम्

व्यक्तिम् आपन्नम् मन्यन्ते – they think before कृष्ण अवतार भगवान् was अव्यक्तम्, after कृष्ण अवतार भगवान् has become व्यक्तम्, visible they consider, because they look upon only the body of the Lord, which is not the real God. And why they commit this mistake? **परम् भावम् अजानन्तः** – because they don't understand the unembodied भगवान्. यतदद्वेष्यमग्राह्यमगोत्रमवर्णमवक्षुःशोत्रं तदपाणिपादम् ॥ मुण्डकोपनिषत् १-१-६ ॥ अशब्दमस्पर्शमरूपमव्ययम् ॥ कठोपनिषत् १-३-१४ ॥ That **परम् भावम् अव्ययम् अनुत्तमम्**, अनुत्तमम् means the greatest one, **अजानन्तः** – because they don't know. And as long as they are in this condition they will be आर्त भक्तs and अर्थात् भक्तs only. And therefore they are भक्तs and they continue to be संसारिः also. And they also argue that I am such a great भक्त why I am facing problem after problem, and they question the validity of भगवान्'s existence itself. This is the gist, we will go to the भाष्यम्.

अव्यक्तम् अप्रकाशं व्यक्तिम् आपन्नं प्रकाशं गतम् इदानीं मन्यन्ते मां नित्यप्रसिद्धम् ईश्वरम् अपि सन्तम् अबुद्धयः अविवेकिनः परं भावं परमात्मस्वरूपम् अजानन्तः अविवेकिनः मम अव्ययं व्यापरहितम् अनुत्तमं निरतिशयं मदीयं भावम् अजानन्तः मन्यन्ते इति अर्थः ॥ ७-२४ ॥

अव्यक्तम् is in the मूलम्, is equal to **अप्रकाशम्**, **अप्रकाशम्** means not visible, not evident, not appearing in front of my sense organs. **अप्रकाशम् इन्द्रिय अगोचरम् मन्यन्ते**. When? पूर्वम्, we have to supply पूर्वम्, कृष्ण अवतारात् पूर्वम् – before कृष्ण अवतार. Thereafter what do they think? After कृष्ण अवतार the invisible Lord has transformed Himself to become

visible God. Therefore इवानीम् – now after the अवतार, व्यक्तिम् आपन्नम् – भगवान् has become visible. So what is the emphasis here? When you say भगवान् was invisible before and visible now, you are making भगवान् also subject to विकार or transformation. So निर्विकार भगवान् they are misunderstanding as साविकार भगवान्, that is the emphasis here. माम् साविकारम् मन्यन्ते, even though real भगवान् is निर्विकार भगवान्. Therefore he says माम् – Me, the Lord, really who am I? नित्यप्रसिद्धम् ईश्वरम् – who as निर्विकार सदृपतया is always available. नित्यप्रसिद्धम् means नित्यव्यक्तम् always evident, नित्यप्रसिद्धम् ईश्वरम् अपि – not only always evident as your existence, it is not subject to change also, now visible existence thereafter invisible existence you cannot say, even when you resolve everything then also the objective world is resolved the existence will be available as 'I am' how can that existence ever become lost. Therefore नित्यप्रसिद्धम् अपि, here प्रसिद्धम् means सिद्धम्. नित्यसिद्धम् अपि सन्तम्. And why do people mistake like that? Very simple, अबुद्यः – because of their indiscrimination, अबुद्यः is in the मूलम्, is equal to अविवेकिनः. And what are they ignorant of? परम् भावम् अजानन्तः, अजानन्तः means not knowing or not recognizing, परम् भावम् is in the मूलम्, is equal to परमात्मस्वरूपम्. And what is परमात्मस्वरूपम्? परा प्रकृति. So non-material spiritual component of भगवान् they don't recognize, अजानन्तः is in the मूलम्, is equal to अविवेकिनः. What is that परा प्रकृति? मम अन्ययां व्ययरहितम् भावम्, मम is in the मूलम्, अन्ययाम् is in the मूलम्, is equal to व्ययरहितम्, which is not subject to degeneration, old age etc. कृष्ण शरीरम्

is subject to आस्ति, जायते, वर्धते, विपरिणमते, अपक्षीयते. We don't use the word विनश्यति, but we will say स्वर्ण आरोहणम्. We change the language but कृष्ण शरीरम् is also subject to end. Whereas my चैतन्य शरीरम् is व्यायरहितम्, and not only that, अनुत्तमम्, अनुत्तमम् is in the मूलम्, बहुव्रीहि, न विद्यते उत्तमः यस्य, is equal to निरतिशयम्, निरतिशयम् means unsurpassable, that which can never be excelled by something else, which means superlatively great, the greatest one. And that is why it is called a परा प्रकृति and the other one is called अपरा प्रकृति. So निरतिशयम् मर्दीयं भावम् अजानन्तः – not knowing that मन्यन्ते इति अर्थः. It doesn't mean that we should not worship अपरा प्रकृति or सगुण ईश्वर, सगुण ईश्वर worship is recommended by the शास्त्र, but what the शास्त्र says is start with सगुण ईश्वर but never end with सगुण ईश्वर. सगुण ईश्वर is wonderful as a starting point, सगुण ईश्वर is never wonderful as the destination, destination must be निर्गुण ईश्वर only, that alone is called जिज्ञासु भक्ति and ज्ञानि भक्ति. The अन्वय is, मम अव्ययम् अनुत्तमम् परम् भावम् अजानन्तः (सन्तः) अबुद्धयः माम् (पूर्वम्) अव्यत्कम् (इदानिम्) व्यक्तिम् आपन्नम् मन्यन्ते । Continuing;

Verse 07-25 Introduction;

तदीयम् अज्ञानं किनिमितम् इति उच्यते –

So this श्लोक can create a doubt, and the immediate श्लोक can create a greater doubt. The inferior version of भगवान् is subject to arrival and departure, the superior version of भगवान् is not subject to arrival and departure, which means it is available all the time. The superior version is available all

the time, inferior version is not available all the time. Should an intelligent person make use of ever available superior version or now and then available inferior version? Logically speaking we should not work for now and then available inferior version, we should vote for ever available superior version. But in spite of this truth, majority of भक्तs are after the now and then available inferior version. Why this महा stupidity? Why this great foolishness? Why do people commit this blunder, this question comes and therefore शङ्कराचार्य raises a question why do people stand in a seven hour queue for the sake of one second available between two guards inferior version of भगवान् while sitting here in आस्तिक समाजम् itself you can have the ever available भगवान्, why do people struggle? Where is the problem? Therefore he asks **तदीयम् अज्ञानम्** – this ignorance and confusion of the humanity. **तदीयम्** refers to पूर्व श्लोक अबुद्धयः, अबुद्धयः of the पूर्व श्लोक is here referred to **तदीयम्, अबुद्धियम्, अज्ञानम्** – their अज्ञानम्, ignorance and voting for inferior भगवान् which involves so much struggle also, and old people are sometimes pushed and they also fall down, and all those things happen, still the number of people is increasing rather than decreasing, people are running here and there after भगवान् when he is available at the closest quarters, why this struggle? **किंनिमित्तम् एतत् अज्ञानम्? इति उच्यते** – that question is answered in the next verse, we will read.

Verse 07-25

**नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ गीता ७-२५ ॥**

So this confusion among भक्तेः, they want to travel and reach God, the travel is इह लोक also they want to travel, and they want to go to one hundred and eight दिव्यदेशम्, twelve ज्योतिर्लिङ्गानि, they are all इह लोक wandering, not only they want to wander इह लोक, even after death they want to squeeze in through the special द्वारा and go to some वैकुण्ठ in some place, all these confusions, why why why? And कृष्ण gives the answer I am the confusion giver also. I enjoy giving confusion to the people and also rescuing them from confusion. I have got a माया शक्ति which has got three गुणः – सत्त्व रजस् and तमस्. तमस् is called अविद्या माया, सत्त्व is called विद्या माया. I have got two-fold माया तमोगुण प्रधान अविद्या माया, आवरण शक्तिः, सत्त्वगुण प्रधान विद्या माया, अनावरण शक्तिः both I have. Because of this आवरण शक्ति people are confused, and remove the आवरण शक्ति. And how will that inner concealment go away? It will go away only by one method महावाक्य शब्द प्रमाणेन. अपरोक्ष ज्ञानम् अपि महावाक्येन, परोक्ष ज्ञानम् अवान्तर वाक्येन, that महावाक्यम् alone removes the आवरण शक्तिः. So योग-माया-समावृतः. Here the word माया means आवरण शक्ति प्रधान तमोगुण प्रधान माया. And therefore मूढः – all the people are deluded in three degrees – deluded, more deluded, most deluded with regard to My परा प्रकृति, they are stuck in अपरा प्रकृति. And not only are they stuck in that, they also quarrel शिव is great or विष्णु is great, and भक्त कलह also. This is the gist of this ज्लोक. We will go to the भाष्यम्.

न अहं प्रकाशः सर्वस्य लोकस्य । केषाचित् एव मद्भक्तानां प्रकाशः अहम् इति अभिप्रायः । योग-माया-समावृतः । – योगः गुणानां युक्तिः घटनम् । सा एव माया योगमाया । तया योगमायया समावृतः, सञ्छन्नः इति अर्थः । अतः एव मूढो लोकः अयं न अभिजानाति माम् अजम् अव्ययम् ॥ ७-२७ ॥

न अहं प्रकाशः सर्वस्य is in the मूलम्, प्रकाशः means evident, recognizable, known, and here अहम् refers to परा प्रकृति अहम्, people are aware of सगुण ईश्वर very well, that is why they are आर्त भक्तs and अर्थार्थी भक्तs. Therefore here the word अहम् means superior version of Mine, सर्वस्य लोकस्य न प्रकाशः – is not evident for all the people and remember we are talking about the superior, निर्गुण version which is not only known through the lay people, निर्गुण version of ईश्वर is refuted by the great philosophers, scholarly philosophers, like *Vishishtadvaitins* and *Dvaitins* who know तर्क शास्त्रम्, मीमांसा शास्त्रम्, व्याकरण शास्त्रम् and who have written powerful संरक्षत commentaries, sub-commentaries and sub-sub commentaries on प्रस्थानत्रयम् and after thorough analysis of प्रस्थानत्रयम् based on तर्क मीमांसा व्याकरण and whose ultimate conclusion is there is no such thing called निर्गुणम् ब्रह्म at all. ब्रह्मन् is always सगुणम् and other than सगुणम् ब्रह्म there is no other ब्रह्मन्, and that सगुणम् ब्रह्म alone is नारायणः महाविष्णुः. Therefore the entire ब्रह्मसूत्र is talking about सगुणम् ब्रह्म which is महाविष्णु नारायणः. This is the conclusion arrived at by even the great scholarly commentators, generation after generation the commentaries are continuing and even now they are very very very sure that there is no such thing called निर्गुणम् ब्रह्म in all the three periods of time, निर्गुणम् ब्रह्म is a

bluff. This is their conclusion. And what does *Advaitin* say? We don't want to argue with them. We never try to argue. We don't say सगुणम् ब्रह्म is not there, we say सगुणम् ब्रह्म is certainly there, सगुणम् ब्रह्म is very valid, we only say other than सगुणम् ब्रह्म निर्गुणम् ब्रह्म is also there and when you are convinced you come to that, we are not against your philosophy. We never want to get into argument against their vehement approach, so vehement and angry, and they are analyzing even सूक्तम्‌s to find out what it talks about to find out विष्णु is great or शिव is great or दुर्गा is great, still they are in a quarrel mode. And we are tired of these सगुण arguments. Why can't you transcend the form, that is what our request is. Therefore कृष्ण says अहम्. Why do you say all these things? The word अहम् means निर्गुणम् ब्रह्म, which is not acceptable to विशिष्टाद्वैतम् and द्वैतम् also. सर्वस्य लोकस्य – for the entire humanity, सर्वस्य is in the मूलम्, शङ्कराचार्य supplies लोकस्य which means humanity, and not world. After लोकस्य we have to put a full stop. केषाचित् एव मद्भक्तानाम् – for majority of humanity निर्गुणम् ब्रह्म is not known, but शङ्कराचार्य says there are exception who do accept निर्गुणम् ब्रह्म. And who are those people? कृष्ण says मद्भक्तानाम् – there are some *Advaitins* who are My dear devotees, very close to me, for those dear devotees केषाचित् – only a few of them, because अद्वैतम् is always in minority. Therefore he says केषाचित् – only for a few *Advaitins* अहम् प्रकाशः – I, the निर्गुणम् ब्रह्म am understandable इति अभिप्रायः – this is the message. Why? योग-माया-समावृतः, शङ्कराचार्य explains the compound word, after समावृतः we have to put an en dash, then he is defining each

word. योगः is equal to गुणानां युक्तिः, युक्तिः is equal to घटनम्. Therefore योगः means गुणानां घटनम्. The word योग in this context means a combination of three गुणs. घटनम् means combination. And this combination of three गुणs is given the name माया. सा एव माया योगमाया – this group of three गुणs alone is called माया. And तया योगमायया समावृतः – by this योगमाया the people's vision is covered, like the cataract in the eye spiritual cataract is योगमाया. अज्ञान तिमिरान्धस्य ज्ञानाभ्यन् शलाकया । चक्षुरुन्मीलितं येन. महावाक्यम् is the needle and गुरु is the ophthalmologist and the surgeon is गुरु and महावाक्यम् is the needle and with महावाक्यम् needle he conducts a micro-surgery called उपदेश, this उपदेश micro-surgery is supposed to remove the cataract. Now the cataract is fully ripe. Therefore And तया योगमायया – by that spiritual cataract, समावृतः. So योगमाया is कर्मधारय समास, योगमायया समावृतः is तत्पुरुष समास, तृतीया तत्पुरुषः. समावृतः means सञ्छन्नः – completely covered. Previously I was able to read somehow, now I am unable to read anything. So सञ्छन्नः means completely covered. इति अर्थः. So what? अतः एव – because of this spiritual cataract only मूढः अयं लोकः – this entire humanity has got vision deficiency and you cannot see properly, and you walk, then what will happen? Where step is not there there you see it, and where step is there you don't see, therefore fall repeatedly and hit against everything and the very life becomes problem. Remember not only visual cataract makes the transactions difficult, spiritual cataract makes life itself full of problems. That is called संसार. संसार caused by spiritual cataract. Therefore अयं मूढः लोकः न आभिजानाति.

Even though so many surgeons are available, and nowadays cataract surgery is so simple, intra ocular lens is called ज्ञानम्. सम्यग्-ज्ञानम् lens is available and that is costly and this one is no cost. If at all cost is there, the price we have to pay is श्रद्धा भक्ति. If श्रद्धा भक्ति price is paid, the IOL ज्ञानम् is inserted and those clinics are available everywhere, surgeons are available, but people are postponing it. Therefore न अभिजानाति, what? **माम्** – Me, the निर्गुणम् ब्रह्म, **अजम्** – who is birthless, birthless is to be noted indicating don't talk about जन्माष्टमी etc. For the sake of snacks you continue to celebrate, so you can have those celebrations, but remember you should transcend the आष्टमी कृष्ण and come to **अजम्**, **अजम्** means birthless.

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।

प्रकृतिं स्वामधिष्ठाय समभवामि आत्म-मायया (अपरा प्रकृत्या) ॥
गीता ४-६ ॥

So not only am I birthless, **अव्ययम्** – I am also deathless, these people do not know. The अन्वय is, योग-माया-समावृतः (सन्) अहम् सर्वस्य प्रकाशः न (भवामि) । अयम् मूढः लोकः अजम् अव्ययम् माम् न अभिजानाति । In this context word प्रकाशः means evident, visible, etc. Normal meaning is light, that meaning you should not take here. प्रकाशः means visible, recognizable, understandable, evident. Continuing;

Verse 07-26 Introduction;

यया योगमायया समावृतं मां लोकः न अभिजानाति, न असौ योगमाया मदीया सती मम ईश्वरस्य मायाविनो ज्ञानं प्रतिबधनाति, यथा अन्यस्य अपि मायाविनः माया ज्ञानं तद्गत् ॥ यतः एवम् अतः

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So the previous श्लोक may create a doubt in the mind of a student. That possible doubt is answered by कृष्ण in the following verses and शङ्कराचार्य is presenting the possible doubt. In the previous श्लोक कृष्ण said that I have got माया शक्ति which has got three गुणs, and in these three गुणs there is तमोगुण and तमोगुण has got आवरण शक्ति and आवरण शक्ति means concealing power or veiling power and because of that there a screen like cataract, there is a screen between भक्त and भगवान्. Because of the presence of the screen just as in the temple, there is a screen before दीपाराधन, in fact, दीपाराधन and all are nothing but the symbolism of this spiritual knowledge alone, that screen before दीपाराधन indicates आत्मा अज्ञानम्, and भक्त is not able to see भगवान् and at the important crucial time, the पुरोहित removes the screen and then he shows the light. That light indicates the प्रमाण जन्य महावाक्य जन्य ऐत्य ज्ञानम् is the lamp and in front of the lamp the screen parallelly goes away and the light is visible. Therefore what is the message in the previous श्लोक? Between भक्त and भगवान् there is a screen. The screen is the cause of ignorance of the भक्त. So screen causes ignorance.

Now what may be the doubt of this परमानन्द शिष्य? When there is a screen between भक्त and भगवान्, भक्त cannot see the भगवान् because there is a screen in between, now I don't know whether you are able to understand if because of the screen, भक्त cannot see भगवान् and because of the very same screen भगवान् also cannot see the भक्त. One screen obstructs the vision of both people who are on both sides of the screen. When there is a screen in between, normally the screen

covers the vision of both people on either sides of the screen. This covering of the vision, which is called अज्ञानम् will normally affect both the people on both sides. So when there is a book in between you have got अज्ञानम् of me and I have got अज्ञानम् of you, both अज्ञानम् on both sides of the screen caused by one screen in between. Therefore one screen is the cause of two अज्ञानम् of the people on both sides. And in this case who are the two? भर्तु and भगवान्. And therefore what is the doubt of परमानन्द शिष्य? This screen must generate अज्ञानम् for both भर्तु and भगवान्. Therefore not only भर्तु is अज्ञः or अल्पज्ञः, भगवान् also must be अल्पज्ञः, that means भगवान् also belongs to my गोचित्, my गोचित् means संसारि गोचित्. This doubt my come.

The answer is there are two types of screen. In some types of screen the screen covers the vision on both sides. But in certain types of screen both sides are not covered. Only one side. The example is Muslim women's purdah. You cannot see them but they are able to move about. In the cars when the smokescreen is pasted the man inside can see outside but outside people cannot see those inside. Similarly, भगवान् says I am like the Muslim women. So My योगमाया purdah is unique one, you will not be able to see Me but I will be able to see everything, therefore you are अज्ञः or अल्पज्ञः whereas I am neither अज्ञः nor अल्पज्ञः and I continue to be सर्वज्ञः all the time. Therefore माया doesn't affect Me. Who says? भगवान् says.

And while giving this शङ्कराचार्य gives another example. Because the word माया has got another meaning

which is a popular meaning, dictionary meaning. माया means the magical power of a magician. So ऐन्द्र जातिकस्य इन्द्र जालम् अपि माया इति उच्यते. When the magical power is used by the magician to conceal the vision of the audience, and thereafter whatever he does he is able to do certain things which we don't notice. When the magician covers the eyes of the audience that magical power will only cover the eyes of audience, the very same power will not cover the vision of the magician. Then magician also will be in trouble. Just as the इन्द्र जालम् of an ऐन्द्र जातिक will not cover the vision of a magician, similarly, here also भगवान् is a cosmic magician whose magical power will cover the vision of the people or जीवs but not भगवान् himself. This is the introduction given which we will study in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णत्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्यं
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 07-26 Introduction Continuing;

यया योगमायया समावृतं मां लोकः न अभिजानाति, न असौ
योगमाया मर्दीया सती मम ईश्वरस्य मायाविनो ज्ञानं प्रतिबधनाति,
यथा अन्यस्य अपि मायाविनः माया ज्ञानं तद्गत् ॥ यतः एवम् अतः

कृष्ण pointed out in the twenty-third श्लोक that सकाम भक्त्स otherwise called अन्य देवता भक्त्स will continue to be in संसार in spite of being भक्त्स. Whereas निष्काम भक्त्स in the भगवद्गीता कृष्ण भक्त्स will attain मोक्ष getting out of संसार, He pointed out in verse twenty-three indicating that निष्काम भक्ति is far superior to सकाम भक्ति. Naturally the question will come how come the majority of humanity chooses only सकाम भक्ति and not निष्काम भक्ति. What obstructs them from practicing निष्काम भक्ति? And for that कृष्ण gives the answer there are two reasons for that. One is the सामान्य कारणम् i.e., the माया and the second is विशेष कारणम् known as राग-द्वेष. Afflicted by, screened by माया and affected by राग-द्वेष majority of humanity vote for सकाम भक्ति. Of these two obstacles माया was mentioned in verse twenty-five pointing out that माया serves as a screen between ईश्वर and जीव. Therefore they miss ईश्वर and vote for the world. Naturally the question will come, if माया is a screen between जीव and ईश्वर, and माया screen obstructs the vision of the जीव, then will not the same माया screen obstruct the vision of ईश्वर also. I gave you the example, if there is a wooden screen between you and me, because of the

screen you cannot see me, because of the same screen I cannot also see you. So if जीवs become अल्पज्ञs because of माया screen, ईश्वर also will become अल्पज्ञः because of the same माया screen. Such a doubt may arise. And for that the answer is given, माया is a unique one-sided screen it will obstructs only the जीव दृष्टि and it will not obstruct ईश्वर दृष्टि. And शङ्कराचार्य gives the example of the magical power of the magician. The magical power of the magician will obstruct the vision of the audience in that particular magic, magical power will only conceal the vision of the audience, but the magician himself is not affected by the magical power. This is the introduction. Look at the भाष्यम् योगमायया समावृत्तं माम् लोकः न अभिजानाति, लोकः means the जीवात्मा, मां न अभिजानाति – do not recognize Me, the superior परा प्रकृति, योगमायया समावृत्तम् – because of the screen of योगमाया standing between Me and the जीव. That is sentence number one. The next sentence is असौ योगमाया मर्दीया सती मम ईश्वरस्य मायाविनः ज्ञानं न प्रतिबध्नाति, the word न must be connected with प्रतिबध्नाति. And what does the sentence mean? असौ मर्दीया योगमाया – this योगमाया screen of Mine, मम ईश्वरस्य ज्ञानं न प्रतिबध्नाति – cannot obstruct the vision of Me, the Lord. What is the reason? मायाविनः – because I am the master of माया. So जीव is the slave of माया. Whereas I, the ईश्वर am मायाविन् means the master. Master means I will use the विक्षेप शक्तिः of माया to create the world but I will not allow the आवरण शक्तिः of माया to suppress My सत्त्वगुण. Therefore असौ माया मम ज्ञानं न प्रतिबध्नाति. Then शङ्कराचार्य gives the example. यथा अन्यस्य अपि मायाविनः माया – it is like the माया

of the other one. Here the word **अन्यस्य** refers to the local magician. **ईश्वर** is a **महा** magician. And **अन्य** means the other worldly magician who is other than **ईश्वर मायावि**, **ईश्वर** is also called **मायावि**, a magician is also called **मायावि**, **ईश्वर मायावि** creates **जाग्रत् प्रपञ्च** or **व्यावहारिक प्रपञ्च**, the magician **मायावि** creates **प्रातिभासिक प्रपञ्च**. Therefore **अन्यस्य** means the **प्रातिभासिक प्रपञ्च स्रष्टुः**: **ऐन्द्र जालिकस्य** who is also called **मायावि**, **अन्यस्य** refers to **ऐन्द्र जालिकस्य मायाविनः माया**. Here the sentence is incomplete, we have to supply. **माया मायाविनः ज्ञानम् न प्रतिबध्नाति**. So **अन्यस्य मायाविनः माया मायाविनः ज्ञानम् न प्रतिबध्नाति तद्गत्**. Then **यतः एवम् अतः** – because of this reason **ईश्वर** continues to be **सर्वज्ञः**, **जीव** is **अल्पज्ञः**. That is said in the **श्लोक**, we will read.

Verse 07-26

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
अविष्याणि च भूतानि मां तु वेद न कश्चन ॥ गीता ७-२६ ॥

भगवान् says I am **सर्वज्ञ ईश्वर**, who is the knower of the past, the present and the future. The word past, present and future represents **सर्वम्**. So I know past, present and future means I know **सर्वम्**. That means **माया** does not affect My **ज्ञानम्**. And the word **सर्वम्** indicates I know the **अपरा प्रकृति** also, I know the **परा प्रकृति** also. **जीव** knows part of **अपरा प्रकृति** and **जीव** doesn't know **परा प्रकृति** at all. This is the difference. Here the word **समतीतानि वर्तमानानि** and **अविष्याणि** are the three adjective to be connected with **भूतानि**. So the word **भूतानि** we should read thrice, **समतीतानि भूतानि अहम् वेद**, **वर्तमानानि भूतानि अहम् वेद**, **अविष्याणि भूतानि अहम्**.

वेद. The word भूतानि means things and beings. I know the things and beings of the past, I know the things and beings of the present and I know the things of things and being of the future. In short, I am सर्वज्ञः माया cannot affect me, I am माया ईश्वरः, जीव is माया दासः. This is the essence. And in the fourth quarter कश्चन माम् न वेद, कश्चन refers to जीव and जीव doesn't know Me. We will go to the भाष्यम्.

अहं तु वेद जाने समतीतानि समतिक्रान्तानि भूतानि, वर्तमानानि च अर्जुन, भविष्याणि च भूतानि वेद अहम् । मां तु वेद न कश्चन मद्भक्तं मच्छरणम् एकं मुक्त्वा । मतत्ववेदन-अभावात् एव न मां भजते ॥ ७-२६ ॥

अहं तु वेद. So here the word वेद is a verb. The word वेद exists in noun form as well as verb form. In noun form it refers to वेद, the scriptures, ऋवेदः, यजुर्वेदः etc. विसर्ग is there. When without विसर्ग वेद is used, it is a verb, to know. And वेद means जानाति or जानामि. उत्तमपुरुषः or प्रथमा पुरुषः, विद् परस्मैपदि लट् उत्तमपुरुषः एकवचनम्. And in लट् itself two versions are there. Here it is वेद विद्दुः विदुः, वेद विद् विद्वा इति रूपानि. वेति वितः विद्विति is one present tense form. वेद विद्दुः विदुः is another present tense form. Here it is उत्तमपुरुषः एकवचनम्. अहम् वेद अहम्, वेद्मि, अहम् जानामि. Therefore शङ्कराचार्य says वेद is equal to जाने, जाने also is a verbal form, which means I know. I means भगवान् is addressing अर्जुन, I know. What do I know? समतीतानि भूतानि, समतीतानि is in the मूलम् is equal to समतिक्रान्तानि – that means the past. That which is gone by or past. So I know all the past things and beings not from history books, भगवान् does not

know from history books and history books themselves are distorted. Therefore भगवान् knows directly साक्षात् जानाति. Not only that वर्तमानानि च भूतानि we have to supply, भगवान् knows all the present things and beings directly through माया उपाधि. What is the mind of भगवान्? You should remember just as we know things with the help of our mind, भगवान् knows things with भगवान्'s mind and भगवान्'s mind is called माया. Through माया भगवान् can know everything directly. Our mind requires the support of sense organs. भगवान्'s माया mind doesn't require sense organs. Through माया भगवान् can know everything directly, without requiring attention on the part of भगवान्. If I have to see that wall then I have to turn towards that wall, and the wall should enter my mind, there is a process involved. In the case of भगवान् no process is required, as even the events happen they happen in the माया mind of भगवान्, therefore instantaneously and simultaneously भगवान् is aware of every event happening in every atom as well as every star. The instrument for भगवान् is माया. Therefore वर्तमानानि भूतानि अहम् वेद, we have to supply, I know. And हैं अर्जुन! now and then भगवान् addresses to make sure that अर्जुन is awake. And भविष्याणि च भूतानि अहम् वेद. So वेद अहम्. And what is the unfortunate thing? Through the screen I see the world, but world cannot see Me through the screen. what is the proof? Even now नास्तिकs are there questioning the existence of भगवान्. That there are नास्तिकs questioning the existence of भगवान् indicates माया is covering the vision of humanity. Therefore कृष्ण says मां तु कक्षन् न वेद, कक्षन् न means no जीवात्मा, मां वेद – knows me.

Then शङ्कराचार्य adds a note. **मद्भक्तं मुक्त्वा** – other than the निष्काम भक्त. So निष्काम भक्तs are the exception to the rule that the humanity does not know the Lord, except निष्काम भक्तs. That means निष्काम भक्तs do know God. So **मद्भक्तम्** means निष्काम भक्तम्. Who is निष्काम भक्त? **मत्त्वरणम्** – who has done शरणागति to Me, **एकं मुक्त्वा** – leaving those exceptions all others do not know, that is for निष्काम भक्त माया's आवरण शक्ति will not work. Who is निष्काम भक्त? जिज्ञासु भक्त is निष्काम भक्त. In his case माया's आवरण शक्ति will be absent, because जिज्ञासु भक्त will go to a गुरु, तत् विज्ञानार्थम् सः गुरुम् एव अभिगच्छेत् ॥ मुण्डकोपनिषद् १-२-१२ ॥ and the गुरु will do a micro cataract surgery and that surgery is महावाक्य उपदेश, through the महावाक्य needle the आवरण शक्ति is removed and जिज्ञासु भक्त becomes free from आवरण शक्ति. And that जिज्ञासु भक्त who is free from the cataract becomes a ज्ञानि भक्त and ज्ञानि भक्त knows God. How does he know God? अहम् ब्रह्म अस्मि इति Therefore **एकं मुक्त्वा**. After **मुक्त्वा** you have to put a full stop. And **मत्त्ववेदनाभावात्** – whereas all the other सकाम भक्तs do not have this knowledge, **मत्-तत्त्व-वेदन-अभावात्** – because of the lack of this knowledge, **एव न मां भजते** – the others do not worship Me as जिज्ञासु भक्तs or as ज्ञानि भक्तs. They continue to be सकाम भक्तs stuck in संसार. The अन्वय is, हे अर्जुन! अहम् समतीतानि वर्तमानानि च भविष्याणि च भूतानि वेद । माम् तु कश्चन न वेद । Continuing;

Verse 07-27 *Introduction;*

केन पुनः त्वत्त्ववेदनप्रतिबन्धेन प्रतिबद्धानि सन्ति
जायमानानि सर्वभूतानि त्वां न विदन्ति इति अपेक्षायाम् इदम् आह

I said there are two obstacles which are keeping the भक्तs as सकाम भक्तs, and therefore they continue to be a संसारि. One is सामान्य प्रतिबन्धः which is the universal problem called माया, otherwise called आवरण शक्ति of माया, otherwise called अज्ञानम्. It is a universal problem. And then there is a second obstacle which will vary from individual to individual, and I said that second obstacle is राग-द्वेष. That second obstacle is being presented in this श्लोक. Here कृष्ण is talking about a profound *Vedantic* message which is the cause of संसार. The first problem I said is Self-ignorance. And how does Self-ignorance affect me? Even though I am पूर्ण आत्मा because of the Self-ignorance I don't know I am पूर्ण आत्मा, therefore I conclude that I am अपूर्णः. This is how every जीवात्मा starts his life that I am अपूर्णः. And as अपूर्ण itself I start searching in the world looking for पूर्णत्वम् and by doing what makes me, the अपूर्ण into पूर्ण. Therefore the human struggle starts to convert the अपूर्ण अहम् into पूर्ण अहम्. And therefore the struggle comes बालस्तावत् क्रीडासत्कः, as a boy I seek पूर्णत्वम् through toys, as a youth I seek पूर्णत्वम् through boyfriends and girlfriends, by marrying him or her alone life will be complete. Thus I struggle and identify one object or the other, one relationship or the relationship or the other. And sometimes I conclude getting that person will make my life

complete and get married and thereafter I conclude getting rid of that person will make my life happier and therefore go to court. Once I went to reception hall and then I go to the court. In six months after marriage he goes to court. One is called राग, another is called द्वेष. राग leads to going after and द्वेष leads to going away. Thus the whole life is running after and running away, and because I am busy I don't ask the fundamental question am I really अपूर्णः or am I really पूर्णः by myself. Except pondering over this question I do everything. करत्वम् कोऽहम् कृतः आयातः का मे जननि को मे तातः॥ भजगोविन्दम् २३ ॥ Except that fundamental question I am busy running after or running away. All because of राग-द्वेष caused by the मायादेवी. That is what is said here. केन पुनः – what is the additional cause? पुनः means additional cause. Why do you say additional cause? General cause has been already mentioned as माया or अज्ञानम्. आनन्दगिरि says it is मूलाविद्या. माया means मूलाविद्या. That is said in the previous श्लोक, now in addition to मूलाविद्या, what is in addition to मूलाविद्या what else is the cause? So केन पुनः त्वतत्ववेदनप्रतिबन्धेन, प्रतिबन्ध means additional obstacle, obstacle to त्वत्-तत्व-वेदनम् – the ईश्वरतत्वज्ञानम् त्वत्-तत्वम् means Your तत्वम् त्वत् means Your, Your तत्वम् means ईश्वर तत्वम्, ईश्वर तत्वम् here refers to परा प्रकृति. वेदनम् means ज्ञानम् परा प्रकृति वेदनम् means परा प्रकृति ज्ञानम्, प्रतिबन्ध means obstacle. What is the additional obstacle to the knowledge of परा प्रकृति? And परा प्रकृति is another word for ब्रह्मन्. What is the second obstacle to ब्रह्मज्ञानम्? प्रतिबद्धानि सन्ति – obstructed by this additional cause, the additional cause is going to be mentioned hereafter,

सर्वभूतानि त्वां न विदन्ति – all the human beings do not know अहम् ब्रह्म अस्मि. How nice it would have been had they known in the beginning itself! So सर्वभूतानि त्वां न विदन्ति – no beings know You as अहम् ब्रह्म अस्मि, जायमानानि – which ignorance afflicts right at the time of birth itself. The wanting human being because of which he has got a general तम्बुरा श्रुति behind, ‘I want I want I want I want’ that ‘I want’ continues, ‘what I want’ is different रागIs. Thus रागIs vary, emotions vary in and through all of them the तम्बुरा श्रुति is ‘I want I want’, the wanting human being is the संसारि. इति अपेक्षायाम् – when such a question is asked, इदम् आह – this is the answer.

Verse 07-27

इच्छाद्वेषसमुत्थेन द्रन्द्वमोहेन भारत ।
सर्वभूतानि सम्मोहं सर्गे यान्ति परन्तप ॥ गीता ७-२७ ॥

I will give you the gist of the verse. It is simple but the definition of संसार is clearly given. All these श्लोकs are very important in the sense the cause of संसार is clearly presented. So what is the problem? द्रन्द्व-मोह – the universal dualistic delusion in the form of attraction towards certain things and aversion towards certain things, attraction aversion dualistic delusion keep us busy throughout our life. And I run with a wonderful healthy body and I ran after many things saying ‘I want, I want and I want’. And seventy years I struggled abusing the body, and thereafter ultimately I say I want only one thing and that is health. You have no desire at all but health. Previously I never knew health was the wonderful gift of भगवान्. I did not appreciate the value of health, I ran after

everything abusing my health and ultimately after seventy, eighty years I cannot run also, bed ridden or homebound I am, then also 'I want' तम्बुरा continues, what is that? The attraction and aversion has changed, I want health, I don't want diseases. राग-द्वेष has been reduced to health राग and ill-health द्वेष. Until I die if the body is reasonably healthy that is more than enough. Thus life is constantly wanting one thing or the other. And this is whose problem? सर्व-भूतानि सम्मोहम् यान्ति, राग-द्वेष. We will read the भाष्यम्.

इच्छा-द्वेष-समुत्थेन – इच्छा च द्वेषः च इच्छाद्वेषौ । ताभ्यां समुत्तिष्ठति इति इच्छाद्वेषसमुत्थः । तेन इच्छाद्वेषसमुत्थेन ।

The first word is **इच्छा-द्वेष-समुत्थेन**, it is a compound word, after that first word we should put an en dash. It consists of three words. First शङ्कराचार्य forms द्वन्द्व समास, **इच्छा च द्वेषः च इच्छाद्वेषौ**. शङ्कराचार्य doesn't give the meaning of इच्छा as it is a fundamental word that anybody will understand. **इच्छा** means रागः, रागः means attraction or like in simple language. **द्वेषः** means aversion. Otherwise it is called dislike. Likes and dislikes. These two alone we call it as the pair of opposites, **इच्छाद्वेषौ**; full stop. Then he connects the next word **समुत्थेन**, **ताभ्यां समुत्तिष्ठति इति इच्छाद्वेषसमुत्थः** – anything born out of them, a product of them is called **इच्छाद्वेषसमुत्थः**. The word **समुत्थः** means a product, a child. It is the child of इच्छा and द्वेष. इच्छा is feminine gender, mother and द्वेष is masculine gender, father; राग and द्वेष parent produce a powerful पुत्र and that पुत्र is called मोहः. मोहः means delusion. Therefore **इच्छाद्वेषसमुत्थः**. And **तेन इच्छाद्वेषसमुत्थेन** –

because of this product born out of राग and द्वेष. And what is the name of the child? That is explained further, we will read.

केन इति विशेष अपेक्षायाम् इदम् आठ —

दन्द-**मो**हेन — दन्दनिमितः मोहः दन्दमोहः । तौ एव इच्छाद्वेषौ श्रीतोष्णावत् परस्परविरुद्धौ सुख-दुःख-तत्-हेतु-विषयौ यथाकालं सर्वभूतौः सम्बद्धयमानौ दन्दशब्देन अभिधीयेते ।

केन इति विशेष अपेक्षायाम्, so the word इच्छाद्वेषसमुत्थः only points out the product of राग-द्वेष, it only says the product, it doesn't say what is the product. Therefore naturally you want to know what is the product of राग-द्वेष. Therefore **केन इति विशेष अपेक्षायाम्**, when you want to specifically know about the product of राग-द्वेष, **इदम् आठ** — कृष्ण names the product and the name of the product is **दन्दमोहः**. मोह is the name and दन्द in the initial. So **दन्द-मोहेन**. After **दन्द-मोहेन** we have to put an en dash. शङ्कराचार्य wants to give the समास. It is मध्यमपदलोप समास, **दन्दनिमितः मोहः दन्दमोहः** — a delusion caused by a pair of parents. And after **दन्दमोहः** you should put a full stop. Now शङ्कराचार्य explains what is the pair of parents. He says the pair of parents is the same as इच्छाद्वेष. राग-द्वेष alone is called the pair of parents here. So he says **तौ एव इच्छाद्वेषौ** — so those two राग-द्वेष alone, then you go to the last line, **दन्दशब्देन अभिधीयेते** — those राग-द्वेषs alone are indicated by the word **दन्दम्**. इच्छाद्वेषौ alone referred to by the word **दन्दम्**. Why do you use the word **दन्द** for that? Because they are pairs of opposite constantly occurring in life. How do they occur in life? शङ्कराचार्य explains **श्रीतोष्णावत्** — like heat and cold which are pairs of opposite, success and failure pairs

of opposite, मानम् and अपमानम् honor and dishonor pairs of opposite. लाभ and नष्ट pairs of opposite. परस्परविरुद्धाँ – they are mutually exclusive like श्रीतोष्ण etcetera. Etcetera is understood. What do these pairs of the opposite generate? Their existence is not a problem. That the world is a pairs of opposite, it is an ईश्वर सृष्टि no problem. in fact, it is wonderful because we have got different experiences. The problem is these pairs of opposite are capable of generating pleasure and pain. Therefore he says सुख-दुःख-विषयौ – they are capable of generating pleasure and pain. For one person a tropical weather is a source of happiness. For another person the same tropical weather is the source of disturbance. And similarly cold weather is a source of happiness for one but the same is a source of unhappiness for the other. Their power to cause pleasure and pain becomes a problem. Therefore सुख-दुःख-विषयौ and तत्-हेतु-विषयौ – not only do they generate pleasure and pain, they become the हेतु – the cause of pleasure and pain. So तत्-हेतु means सुख-दुःख-हेतु. So what is the difference between सुख-दुःख and तत्-हेतु-विषयौ? A subtle point. What वैदानित says is universally every person has got uniform likes and dislikes. There is one याग-द्वेष which is universal. And there are other sets of याग-द्वेषs which are not universal. One is universal याग-द्वेष, nonvariable याग-द्वेष, and the other is variable याग-द्वेष. What is the nonvariable याग-द्वेष? सुख यागः, दुःख द्वेषः is universal. Love for happiness and dislike is for sorrow. This concept is universal. This comes under nonvariable याग-द्वेष. And there is variable याग-द्वेष, which will vary from individual to individual and that सुख हेतु यागः and दुःख हेतु द्वेषः. This is

variable. सुख हेतु means the cause of सुखम् दुःख हेतु means the cause of दुःखम्. This सुख हेतु रागः and दुःख हेतु द्वेषः is not universal. सुख हेतु is not universal. What is the cause of सुखम् for one person becomes the cause of दुःखम् for another person. That is why it is said what is food for one is poison for other. Therefore सुख हेतु रागः and दुःख हेतु द्वेषः are variable. दयानन्द स्वामिजि used to tell that one person wants to sell a house and another person is wants to buy the same house that means one and the same house is सुख हेतु for the buyer and दुःख हेतु for the seller. That I have sold the house I am happy and that I have purchased the house other person is also happy. And there is a neutral person, a broker who is also happy for him that house is neither सुख हेतु nor दुःख हेतु but for him money generated by the sale is happiness. Thus the world is variable. Therefore शङ्कराचार्य says सुख-दुःख-तत्-हेतु राग-द्वेष. This an interesting topic you have to meditate then only you will know the importance of it. You should not take it superficially. सुख-दुःख राग-द्वेषs are nonvariables. सुख हेतु, दुःख हेतु राग-द्वेषs are variables.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 07-27 Continuing;

द्वन्द्व-मोहेन – द्वन्द्वनिमितः मोहः द्वन्द्वमोहः । तौ एव इच्छाद्वेषौ श्रीतोष्णावत् परस्परविरुद्धौ सुख-दुःख-तत्-हेतु-विषयौ यथाकालं सर्वभूतैः सम्बद्ध्यमानौ द्वन्द्वशब्देन अभिधीयेते ।

Commenting upon the twenty-seventh verse first शङ्कराचार्य gave the meaning of इच्छाद्वेषसमुत्थेन and now he has taken up the word द्वन्द्वमोहेन and he points out that the word द्वन्द्व here refers to इच्छाद्वेष only. Normally द्वन्द्व means any pair of opposite. In this context द्वन्द्व means इच्छाद्वेष only. So इच्छाद्वेषसमुत्थेन इच्छाद्वेषनिमित्तमोहेन this is the meaning. That he is explaining in this portion, which we were seeing in the last class. After द्वन्द्व-मोहेन we have to put an en dash. द्वन्द्वनिमितः मोहः द्वन्द्वमोहः – the delusion caused by the pair of opposite. What is that द्वन्द्वम्? He explains तौ एव इच्छाद्वेषौ द्वन्द्वशब्देन अभिधीयेते – this द्वन्द्व शब्द refers to इच्छाद्वेष only, i.e., राग-द्वेष only. What is that राग-द्वेष? श्रीतोष्णावत् परस्परविरुद्धौ – which are opposed to each other like heat and cold, सुख-दुःख-तत्-हेतु-विषयौ – राग is always directed towards either happiness or sources of happiness. द्वेष is always directed towards sorrow and any source of sorrow. So सुख-दुःख-तत्-हेतु-विषयौ is a very important adjective worth meditating upon. यथाकालं सर्वभूतैः सम्बद्ध्यमानौ – this राग-द्वेष will regularly appear in the mind of all the people, so सर्वभूतैः सम्बद्ध्यमानौ – in every human being राग-द्वेष regularly rise, when? यथाकालम् – at the appropriate time. This regularly

appearing likes and dislikes are called छन्दम्. And this regularly appearing राग-द्वेष alone generates मोह or delusion in the mind. And what is the definition of delusion? It is very interesting definition. मोह is that power which makes the mind incapable of understanding वेदान्त or incapable of remembering the understood वेदान्त. At that time वेदान्त will go somewhere else. Thereafter it will come back. But when needed it won't come. That is called मोह which is generated by राग-द्वेष. Continuing;

तत्र यदा इच्छाद्वेषौ सुख-दुःख-तत्-हेतु-सम्प्राप्त्या लब्धात्मकौ भवतः, तदा तौ सर्वभूतानां प्रज्ञायाः स्ववशापादनद्वारेण परमार्थ-आत्म-तत्त्व-विषय-ज्ञान-उत्पत्ति-प्रतिबन्ध-कारणं मोहं जनयतः ।

So this छन्द alone generates मोह. That is being said here. **तत्र** – this being so, **यदा इच्छाद्वेषौ लब्धात्मकौ भवतः, लब्धात्मकौ भवतः** means come to existence. It is an idiom. आत्मा means existence. What comes to existence? **इच्छाद्वेषौ** – when राग rises in the mind or when the द्वेष rises in the mind not because of our will because of the external circumstances. And what is the external circumstance? **सुख-सम्प्राप्त्या** – when a pleasurable experience comes, or **तत्-हेतु-सम्प्राप्त्या** – the cause of the pleasurable experience comes or **दुःख-सम्प्राप्त्या** – painful experience comes, or **तत्-हेतु-सम्प्राप्त्या** – the cause of painful experience comes. Pleasurable experience, cause of the pleasurable experience, painful experience and cause of painful experience – one of these four experiences when they come as even one of these four comes, they will generate continuously either राग or द्वेष. The job of the world is to generate राग-द्वेष

continuously. And once they rise, what do they do? The won't keep quiet. So **सुख-दुःख-तत्-हेतु-सम्पाप्त्या लब्धात्मकौ अवतः, तदा** – at that moment, **तौ, तौ** means those **राग-द्वेष, सर्वभूतानां प्रज्ञायाः स्ववश-आपादन-द्वारेण** – the discriminative power or the intelligence of the human being they snatch away. **राग-द्वेष** kidnap the **विवेक शक्ति**. **प्रज्ञा** means **विवेक शक्ति** or thinking power, *Vedantic* memory, binary format all they take away. **प्रज्ञा** means **विवेक शक्ति** or *Vedantic* memory. **स्ववश-आपादन-द्वारेण, स्ववश** means under their control. Their control here refers to **राग-द्वेष**. **राग-द्वेष** snatches them under their control, **आपादन** means bringing, and **द्वारेण** – by means of that, this person has got **राग-द्वेष** imbued, saturated mind and the intellect is absent. So **राग-द्वेष** afflicted mind is there, intellect has already gone. And once intellect has gone, **परमार्थ-आत्म-तत्त्व-विषय-ज्ञानम्** – the knowledge of my own higher nature, **अहम् जगत् कारणम् आरिम्, अहम् सर्वम् अधिष्ठानम् आस्मि** all will go away. **ब्रह्मभाव दुर्बलीकरणम्** and **जीव भाव प्रबलीकरणम्**. Therefore **परमार्थ-आत्म-तत्त्व-विषय-ज्ञानम्**. You can understand **परमार्थ-आत्म-तत्त्वम्** means **अहम् ब्रह्म आरिम् इति ब्रह्मभावः**. **परमार्थ-आत्म-तत्त्वम्** means **ब्रह्मभावः, विषय-ज्ञान** – the knowledge regarding that, **प्रतिबन्ध कारणम्** – the obstacle to the rise of knowledge or the obstacle to the remembrance of the knowledge is **मोहम्** – that is called delusion. **जनयतः** – this delusion is generated by **राग-द्वेष**. That is why,

सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ गीता २-६२ ॥
क्रोधाद्वति सम्मोहः सम्मोहात्मृतिविश्रमः ।

स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ गीता २-६३ ॥

ज हि इच्छा-द्वेष-दोष-वशीकृत-वितर्स्य यथाभूतार्थ-विषय-ज्ञानम् उत्पद्यते बहिः अपि, किमु वक्तव्यं ताभ्याम् आविष्टबुद्धेः संमूढस्य प्रत्यगात्मनि बहुप्रतिबन्धे ज्ञानं न-उत्पद्यते इति ।

So here शङ्कराचार्य uses कैमुतिक न्यायः. कैमुतिक न्याय is a particular न्याय saying that for a deluded person even worldly knowledge is not possible, what to talk of अहम् ब्रह्म अस्मि ज्ञानम्. When deluded intellect cannot absorb even रथूल ज्ञानम्, what to talk of absorbing सूक्ष्म आत्मज्ञानम्. That is the idea. इच्छा-द्वेष-दोष-वशीकृत-वितर्स्य – for a person whose mind is under the grip of राग-द्वेष, वशीकृतम् means under the grip of, इच्छा means राग, यथाभूतार्थ-विषय-ज्ञानम् न उत्पद्यते. ज from the first line should be connected to उत्पद्यते. यथाभूतार्थ-विषय-ज्ञानम् means right knowledge. Right knowledge of an object as it is. न उत्पद्यते – doesn't arise. बहिः अपि, बहिः means even in the case of ordinary worldly objects knowledge cannot arise. Then किमु वक्तव्यम् – what to talk of the subtle spiritual knowledge. Therefore किमु वक्तव्यं – why should we describe, ताभ्याम् आविष्टबुद्धेः पुरुषस्य, पुरुषस्य understood, for a person whose बुद्धि is in the grip of राग-द्वेष, and therefore only संमूढस्य – who is totally bewildered, deluded, confused, for him प्रत्यगात्मनि ज्ञानं न-उत्पद्यते – with regard to प्रत्यगात्मा knowledge can never take place. Should I tell? It need not be told. कैमुतिक न्यायम् means understood without explanation. Why do you say it is more difficult with regard to प्रत्यगात्मा ज्ञानम्? बहुप्रतिबन्धे – for Self-knowledge obstacles are too many. And therefore it is extremely difficult.

Therefore what is the obstacle for the spiritual student? The essence is राग-द्वेष are the obstacles. Continuing;

अतः तेन इच्छाद्वेषसमुत्थेन द्रुन्दमोहेन, भारत भरतान्वयज ।
सर्व-भूतानि सम्मोहितानि सन्ति सम्मोहं संमूढतां सर्वे जन्मनि,
उत्पत्तिकाले इति एतत्, यान्ति गच्छन्ति हे परन्तप ।

Now शङ्कराचार्य comes to the second line of the verse, सर्व-भूतानि सम्मोहम् – this राग-द्वेष problem is not for a few people, it is a universal problem caused by the general problem. What is the general problem for all the people? माया मोहिनी has been said in verse twenty-five. नाहं प्रकाशः सर्वस्य योगमायासमावृतः । योगमाया is the सामान्य कारणम् and because of the सामान्य कारणम् there is a विशेष कारणम् called राग-द्वेष, सामान्य कारणम् is also universal, विशेष कारणम् is also universal. But the only difference is object of राग-द्वेष will be varying. For this person the राग is his grandchild, for that person the राग is his grandchild. Therefore the object of attachment varies, but the problem of attachment is universal. Therefore he says अतः – because of this reason, तेन इच्छाद्वेषसमुत्थेन द्रुन्दमोहेन – because of the delusion caused by राग-द्वेष, भारत is in the मूलम् is equal to भरतान्वयज – who is born in the family, lineage of भरत राजा. अन्वय means परम्परा. भरत परम्परा राजा, हे अर्जुन. सर्व-भूतानि – all the living beings, in this context all the human beings, सम्मोहितानि सन्ति – being deluded all the time, from अनादि काल, because माया is अनादि, जीव is also अनादि, therefore delusion is also अनादि. माया is अनादि and जीवः is अनादि, therefore मोह caused by जीव is also अनादि. Therefore सम्मोहितानि सन्ति,

सन्ति is not a verb here, it is present active participle, सत् सति सन्ति, being deluded, सम्मोहम् यान्ति, सम्मोहम् means delusion is equal to संगूढताम्, सर्गे is in the मूलम्, is equal to जन्मनि is equal to उत्पत्तिकाले – at the time of birth itself. It is not that you acquire राग-द्वेष at the seventh year or twelfth year after planning, no planning is required. Right from the first moment of जन्म itself the child will know the difference between mother's lap and somebody else's lap and you get the child and keep on your lap and after two minutes you will feel something warm on your lap. The child knows the difference between mother's lap and non-mother's lap. It means राग-द्वेष. इति एतत् – this is the meaning of सर्गे. यान्ति is in the मूलम्, is equal to गच्छन्ति, it should be connected with सम्मोहम्. हे परन्तप – हे अर्जुन. Therefore what is the consolation? The problem is not for me only; I have told you, when the power goes look at the neighbor's house, if they don't have power means you get mental relief. Similarly, मोह and राग-द्वेष problem everybody has got. Therefore we have relief. Continuing;

मोहवशानि एव सर्वभूतानि जायमानानि जायन्ते इति अभिप्रायः ।

What is the final message? He says **सर्वभूतानि जायमानानि** – all the living beings which are born, **मोहवशानि एव जायन्ते** – even as they are born they are under the grip of राग-द्वेष and मोह. **इति अभिप्रायः** – it is a congenital problem. This is the message. Therefore the conclusion शङ्कराचार्य gives, that is not in the मूलम् it is शङ्कराचार्य's note. Always शङ्कराचार्य's note will be very powerful and significant.

यतः एवम् अतः तेन द्रुन्दमोहेन प्रतिबद्धप्रज्ञानानि सर्वभूतानि सम्मोहितानि माम् आत्मभूतं न जानन्ति । अतः एव आत्मभावेन मां न भजन्ते ॥ ७-२७ ॥

शङ्कराचार्य connects to our main topic which is comparison of सकाम भक्ति and निष्काम भक्ति. शङ्कराचार्य says because of राग-द्वेष and मोह, one can never practice निष्काम भक्ति. Every भक्ति that is practiced by the common human being or the गृहस्थ family person, every नमस्कार he does he will encash for one family member or the other. He can never do नमस्कार without remembering the family, because राग-द्वेष keeps the mind stuck in आहुकार, ममकार. Why can't he do नमस्कार and ask for जिज्ञासा भक्ति or ज्ञान भक्ति? These two he will never ask. He is completely submerged in सकाम family centric भक्ति only. That is what he is saying here. **यतः एवम् अतः** – because of this congenital grip of राग-द्वेष, मोह, सकाम भक्ति, **तेन द्रुन्दमोहेन प्रतिबद्धप्रज्ञानानि** – because of the आशा and पाशम्, we say पाशम् is not going away, because of the powerful पाशम्, **प्रतिबद्धप्रज्ञानानि** – all the discriminative power is totally obstructed and वेदान्त class is obstructed, **सर्वभूतानि सम्मोहितानि** – all human beings are deluded, therefore **माम् न जानन्ति** – they will never come to the आत्मज्ञानम्. **माम्** means ईश्वरम् **न जानन्ति** कृष्ण says, शङ्कराचार्य's mischief you see. शङ्कराचार्य says they will not know God who are themselves. **आत्मभूतं ईश्वरम् न जानन्ति** – he can never think of God as an object, for शङ्कराचार्य God means the very subject only. Therefore **माम्** he translates as **आत्मभूतम्**, God who is myself. **न जानन्ति** – they don't recognize. After **न जानन्ति** put a full stop. **अतः एव आत्मभावेन मां न भजन्ते** – they don't come to

जिज्ञासु भक्तिः also and they will never come to ज्ञानि भक्तिः. And what is the definition of ज्ञानि भक्तिः? Appreciating the glory of the Lord as one's own glory. So आत्मभावेन अद्वैत भावेन अभेद भावेन मां न भजन्ते. In short, they don't come to the fourth भक्तिः called ज्ञानि भक्तिः. The अन्वय is, हे भारत! इच्छा-द्वेष-समृद्धेन दण्ड-मोहेन सर्व-भूतानि सर्वे सम्मोहम् यान्ति, परन्तप । Continuing;

Verse 07-28 Introduction;

के पुनः अनेन दण्डमोहेन निर्मुक्ताः सन्तः त्वां विदित्वा यथा शास्त्रम् आत्मभावेन भजन्ते इति अपेक्षितम् अर्थं दर्शितुम् उच्यते —

If all the living beings are deluded by माया at least there must be some people who get out of the grip of this माया. If nobody can get out of संसार, शास्त्र becomes useless, गुरु becomes useless, साधनाः become useless. Therefore some people must be getting out. So our curiosity will be who are those rare blessed fortunate people who manage to wriggle out of the clutches of माया. Sometimes in the animal planet they will show the tiger, crocodile, etc., chasing or catching. Rarely you will find a deer will get in the grip and after a few moments it will get out and run away also. It is a rare thing. Similarly, we are all in the grip of crocodiles, some of them miraculously wriggle out. And so the question is who are those fortunate ones. That is the question answered in this verse. Therefore he asks the question के पुनः — who are those fortunate ones, निर्मुक्ताः सन्तः — who get out of the clutches, the jaws of अनेन दण्डमोहेन — from the clutches of मोह caused by राग-द्वेष, so

released by this राग-द्वेष-मोह, त्वां यथाशास्त्रम् विदित्वा – they come to know the Lord as revealed in the शास्त्र, they come out of माया, they come to know the Lord as revealed in the शास्त्रम् that means अद्वैत रूपेण अभेद रूपेण विदित्व, आत्मभावेन भजन्ते – thereafter they become भक्त of the Lord, and they will also appreciate ईश्वर's glory as a ज्ञानी, but when ज्ञानी appreciates ईश्वर's glory he doesn't have जीव भाव, he doesn't have any self-degradation. Without self-degradation he appreciates the glory of ईश्वर as one of the व्यावहारिक manifestations of himself which is ब्रह्मन्. इति आत्मभावेन भजन्ते, के means who are those fortunate people इति अपेक्षितम् अर्थम् – so when such an information is sought after, when such a question is asked दर्शितुम् उच्यते – कृष्ण wants to answer that possible question. अपेक्षितम् means that question which rises in the mind of the students.

Verse 07-28

यैषां त्वन्तरं पापं जनानां पुण्यकर्मणाम् ।
ते द्रुढमोहनिर्मुका भजन्ते मां दृढव्रताः ॥ गीता ७-२८ ॥

So what is the answer? There is only one way to get out of the clutches of राग-द्वेष and सकाम भक्ति. And what is the only method? Follow the पञ्चमहायज्ञs which are to be compulsorily followed by every जीव. Therefore only नित्यनैमितिक कर्मs which are otherwise called पञ्चमहायज्ञs which are called निष्काम कर्माणि; so along with सकाम कर्म practice पञ्चमहायज्ञs also. Let सकाम कर्म continue but let पञ्चमहायज्ञs be done to avoid प्रत्यवाय पापम्, out of fear of प्रत्यवाय पापम् may you perform पञ्चमहायज्ञ. What will

पञ्चमहायज्ञा do? It will reduce सकाम भक्ति gradually, and we will find after some time, reduction of सकाम भक्ति and पञ्चमहायज्ञा will become powerful निष्काम भक्ति. First I do पञ्चमहायज्ञा to avoid प्रत्यवाय पापम्, later I will do पञ्चमहायज्ञा for जिज्ञासु भक्ति generation. That is here called पुण्य कर्म. So पुण्य कर्म alone will take you across माया and संसार. This is the gist of the श्लोक. Now we will read the भाष्यम्.

येषां तु पुनः अन्त-गतं समाप्तप्रायं क्षीणं पापं जनानां पुण्य-कर्मणां – पुण्यं कर्म येषां सत्त्वशुद्धिकारणं विद्यते ते पुण्यकर्मणः तेषां पुण्यकर्मणाम् – ते द्वन्द्व-मोह-निर्मुक्ताः यथोक्तेन द्वन्द्वमोहेन निर्मुक्ताः भजन्ते मां परमात्मानं दृढ-व्रताः । ‘एवम् एव परमार्थतत्वं न अन्यथा’ इति एवम् निश्चितविज्ञानाः दृढव्रताः उत्प्यन्ते ॥ ७-२८ ॥

येषां तु पुनः – suppose there are some people who are rare ones, **अन्त-गतं पापम्**, **अन्तगतम्** is in the मूलम्, is equal to **समाप्तप्रायम्** is equal to **क्षीणम्**, you can understand, **समाप्तप्रायम्** means almost ended is equal to **क्षीणम्**, **क्षीणम्** means has become very very weak. What has become very weak? **पापम्** has become very weak, **पापम्** here means याग-द्वेष, so this याग-द्वेष रूप **पापम्** becomes gradually weaker along with every पञ्चमहायज्ञा. And who are those people? **जनानां पुण्य-कर्मणाम्** – who do पुण्य कर्म, after पुण्य कर्म, we have to put an en dash, parenthesis, he is explaining who are those people with पुण्य कर्म, **पुण्यं सत्त्वशुद्धिकारणं कर्म येषां विद्यते**, **पुण्यम्** is equal to **सत्त्वशुद्धिकारणम्**, **सत्त्वशुद्धि** means वित्तशुद्धि, **कारणम्** means a means, those people who do कर्म which will generate वित्तशुद्धि. And what is that? **पञ्चमहायज्ञाः**: **ते**

पुण्यकर्माणः – in short, कर्म योगीs. So after ते पुण्यकर्माणः put a full stop. After ते षां पुण्यकर्मणाम् we have to put an en dash again, the whole thing is a parenthesis. **ते द्वन्द्व-मोह-निर्मुक्ताः** – all these कर्मयोगीs will become free from द्वन्द्व-मोह, **द्वन्द्व-मोह-निर्मुक्ताः**: is in the मूलम्, is equal to यथोक्तेन द्वन्द्वमोहेन **निर्मुक्ताः**: – free from द्वन्द्व-मोह which was described in verse twenty-seven, यथोक्तेन means described in the twenty-seventh verse. **भजन्ते माम्** – they will gradually come to जिज्ञासु भक्ति he will think of मोक्ष while doing नमस्कार instead of thinking about the family and family members, so **माम् भजन्ते परमात्मानं भजन्ते** – they will worship परमात्मा, they will become जिज्ञासु भक्तs, and from जिज्ञासु भक्ति they will soon come to the fourth one, **द्व-व्रताः**: भवन्ति. In this context शङ्कराचार्य translates **द्व-व्रताः** as निश्चय ज्ञानिनः. व्रतम् he translates as ज्ञानम्, normal meaning is व्रतम् – a vow, in this context व्रतम् means ज्ञानम्. And what type of ज्ञानम्? **‘एवम् एव परमार्थतत्त्वं न अन्यथा’** – **परमार्थतत्त्वम्** is only in this manner. In this manner means it is myself. **परमार्थतत्त्वम्** is in the form of my Self only. **न अन्यथा** – God is not an object in front. God is my Self. **इति एवम् निश्चितविज्ञानाः द्वव्रताः उच्यन्ते** – they are called **द्वव्रताः**: बहुव्रीहि समास. **ते माम् भजन्ते** – they will also worship Me, ज्ञानिस will worship not for the sake of मोक्ष, but as an expression of gratitude. O Lord you have given me this knowledge. This is called ज्ञानि भक्ति. The अन्वय is, येषाम् पुण्य-कर्मणाम् जनानाम् तु पापम् अन्तगतम्, ते द्वन्द्व-मोह-निर्मुक्ताः द्व-व्रताः (सन्तः) माम् भजन्ते।

Verse 07-29 Introduction;

ते किमर्थं भजन्ते इति उच्यते —

Verse 07-29

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।

ते ब्रह्म तद्विदुः कृत्यनमध्यात्मं कर्म चाखिलम् ॥ गीता ७-२९ ॥

ते किमर्थं भजन्ते, ते means जिज्ञासु भक्तs, निष्काम भक्तs, किमर्थं भजन्ते – for what purpose do they worship the Lord. If they are निष्काम भक्त why should they worship? If you ask, इति उच्यते – the answer is given in this श्लोक. जरा-मरण-मोक्षाय भजन्ते – they don't have worldly desires, निष्काम भक्तs have no worldly desires, therefore they are called निष्काम भक्तs but remember निष्काम भक्तs are also सकाम भक्तs, because they have got मोक्ष desire. What is मोक्ष? जरा-मरण-मोक्षाय माम् भजन्ते – they want to be free from old age, disease, death, संसार. And as a result of that worship what will they attain? ते ब्रह्म तत् विदुः – they will come to know ब्रह्मान्, they will become ज्ञानि भक्तs. This is the gist of the श्लोक. Now we will read the भाष्यम्.

जरा-मरण-मोक्षाय जरामरणमोक्षार्थं मां परमेश्वरम् आश्रित्य मत्समाहितचित्ताः सन्तः यतन्ति प्रयतन्ते ये, ते यत् ब्रह्म परं तत् विदुः कृत्यनं समरतम् अध्यात्मं प्रत्यगात्मविषयं वस्तु तत् विदुः, कर्म च अखिलं समस्तं विदुः ॥ ७-२९ ॥

जरा-मरण-मोक्षाय is in the मूलम्, is equal to जरामरणमोक्षार्थम् – freedom from old age and death, माम् is equal to परमेश्वरम्, आश्रित्य means taking refuge in that Lord, because they are जिज्ञासु भक्तs, taking refuge in that Lord

means **मत्समाहितवित्ता**: – fixing the mind upon the Lord only both as a means as well as the end. For a **जिज्ञासु** भक्त भगवान् is the means, **भगवान्** is the end. Therefore fixing the mind upon Me, **यतन्ति** is equal to **प्रयतन्ते** – they put forth the efforts, in this context the effort is **श्रवणमनननिदिध्यासन** रूप **यतन्म्** कुर्वन्ति, **ते यत् ब्रह्म तत् विदुः**: – they will come to know that **परम्ब्रह्म**. And not only will they know **परम्ब्रह्म**, **कृत्स्नं समरतम् अध्यात्मं** च – they will know the inner Self also, **परम् ब्रह्म** is **तत्पद** **लक्ष्यार्थ**, **अध्यात्मम्** means **त्वम् पद** **लक्ष्यार्थ**. **परम्ब्रह्म** is **परमात्म** **स्वरूपम्**, **अध्यात्मम्** means **जीवात्म** **स्वरूपम्**, **समरतम्** – completely they will know, **अध्यात्मम्** is equal to **प्रत्यगात्मविषयं वस्तु, वस्तु** means reality, **ते विदुः कर्म च अखिलं ते विदुः**: – they will know all about **कर्म** also, the truth of **कर्म** also they will know. **अखिलम्** is equal to **समरतम्** – totally. And **शङ्कराचार्य** doesn't explain these words because the eight chapter is going to be explanation of **ब्रह्म, अध्यात्मम्, कर्म** etc. Therefore **शङ्कराचार्य** doesn't explain, therefore I also need not explain. I can go to the next verse. The **अन्वय** is, ये जरा-मरण-मोक्षाय माम् आश्रित्य यतन्ति, ते तत् ब्रह्म विदुः । (ते) **कृत्स्नम् अध्यात्मम्, अखिलम् कर्म च (विदुः) ।**

Verse 07-30

**साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
प्र्याणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ गीता ७-३० ॥**

Here **कृष्ण** says those **ब्रह्मज्ञानि**s not only will they know **परमात्मा** and **जीवात्मा** in their nature, but they will also know the other things like **अध्यात्मम्, अधिभूतम्, अधिदैवम्, अधियज्ञम्**, all of them also they will know because **एक विज्ञानेन सर्व**

विज्ञानम् तेषाम् भवति. And don't ask what is अधिभूतम्, अधिदैवम् etc., because that will be said in the eighth chapter. This is the gist of the श्लोक. Now we will read the भाष्यम्.

साधिभूताधिदैवम् अधि-भूतं च अधि-दैवं च अधिभूताधिदैवम्। सह अधिभूताधिदैवेन साधिभूताधिदैवं च । मां ये विदुः, साधि-यज्ञं च सह अधि-यज्ञेन साधि-यज्ञं ये विदुः, प्रयाण-काले अपि च मरणकाले अपि च मां ते विदुः युक्त-चेतसः समाहितविता इति ॥ ७-३० ॥

साधिभूताधिदैवम् is in the मूलम्, is equal to अधि-भूतं च अधि-दैवं च अधिभूताधिदैवम्, समाहार ढंड समास, both of them. After अधिभूताधिदैवम् you have to put a full stop. सह अधिभूताधिदैवेन साधिभूताधिदैवं च, after च you have to put a full stop. It is only a संस्कृत compound which is सह बहुवीहि and it means स in that compound means along with स अधिभूताधिदैवम् स means along with, अधिभूतम् and अधिदैवम्, then माम् च – along with Me, the परमात्मा, ये विदुः – they will come to know, and not only that, साधि-यज्ञं च is equal to सह अधि-यज्ञेन साधि-यज्ञम्, this is in parenthesis or in bracket. साधियज्ञम् there also सह means along with अधियज्ञम्, ये विदुः – these ज्ञानिः will know and प्रयाणकाले अपि च मां ते विदुः – whatever they know during their life, they will know and remember at the time of प्रयाणम्, मरणम् also. प्रयाणकाले is in the मूलम्, is equal to मरणकाले च, मां ते विदुः – they will come to know. And who are those people? युक्त-चेतसः is equal to समाहितविता: – those people with focus in life, priorities in life. युक्त-चेतसः: can be understood as निष्काम भक्तः or

जिज्ञासु भक्तः. The अन्वयः is, ये युक्त-चेतसः साधिभूत-आधिदैवम्, साधियज्ञम् च माम् विदुः, ते प्रयाण-काले अपि च माम् विदुः ।

We have completed the seventh chapter of the गीता and we have to enter the eighth chapter and before entering the next chapter I want to share a note with you. This is a nice note given by one of the commentators of the गीता by name नीलकण्ठः. नीलकण्ठः is the name of the आचार्य who has written a commentary on the entire महाभारतम् and that commentary चतुर्धरी व्याख्यानम् (भारतभादीप) and when he writes a commentary on the entire महाभारतम् naturally his commentary will include गीता व्याख्यानम् also. And in that गीता व्याख्यानम् he has made a nice point I just wanted to share with you. In the twenty-eighth verse of seventh chapter कृष्ण has mentioned that when the mind becomes sufficiently pure through the performance of नित्यनैमित्तिक कर्म or पञ्चमहायज्ञा the transformation that take place in the person is a gradual shift of सकाम भक्ति to निष्काम भक्ति, which transformation is the indication of चित्तशुद्धि. And by निष्काम भक्ति we mean that he would like to utilize the भक्ति for मोक्षः. So येषाम् तु अन्तगतम् पापम् जनानाम् पुण्य-कर्मणाम् ते दृष्ट्य-मोह-निर्मुकाः भजन्ते माम् दृढ-व्रताः. These people will become निष्काम भक्तः. And who are निष्काम भक्तः? That is defined in the twenty-ninth verse जरामरणमोक्षाय ये यतनित. निष्काम भक्तः will like to use their भक्ति for मोक्ष, जरा-मरण-मोक्ष. And this निष्काम भक्ति is utilized for मोक्ष and निष्काम भक्ति can lead to मोक्ष in two different ways. What are those two different ways? One is निष्काम भक्ति leading to जीवन्मुक्ति through ज्ञानम् itself. Through ज्ञानम् one will get liberation here itself.

And the second application of निष्काम भक्ति is following सगुण ब्रह्म निष्काम उपासन. So a निष्काम भक्त can practice निष्काम उपासन of सगुण ईश्वर throughout the life and also at the time of death and this निष्काम उपासन also will lead to मोक्ष. And what type of मोक्ष it is called? क्रममुक्ति मोक्षः: through ब्रह्म लोक प्राप्तिः. And this नीलकण्ठाचार्य says the twenty-ninth लोक talks about निष्काम उपासन leading to सद्योमुक्ति in this life. And thirtieth लोक talks about निष्काम भक्ति leading to क्रममुक्ति through सगुण उपासन. So twenty-ninth लोक talks about सद्योमुक्ति in this जन्म and thirtieth लोक talks about क्रममुक्ति in through निष्काम उपासन. And he extracts this meaning from the expression ते ब्रह्म विदुः: in the twenty-ninth लोक refers to ज्ञानम् and मोक्ष in this जन्म. And in the thirtieth verse साधिभूताधिदैवं माम् indicates सगुण ईश्वर who includes अधिभूतम्, अधिदैवम्, अधियज्ञम्, and there ये विदुः: indicates उपासते. So there are some other निष्काम भक्तः they don't come to निर्गुण ज्ञानम् in this जन्म, they practice अधिभूत, अधिदैव, अधियज्ञ सहित ईश्वर उपासन and not only do they practice throughout the life, प्रयाणकालेऽपि ते मा विदुः:, विदुः: means they practice उपासन and they get क्रममुक्ति.

So thus twenty-ninth and thirtieth talks about सद्योमुक्ति and क्रममुक्ति both for निष्काम भक्त only. And thus नीलकण्ठः takes these two लोक as two types of मुक्ति. He indicates all these ideas in his commentary. Not only that he takes the verses twenty-nine and thirtieth as सूत्र लोक also. सद्योमुक्ति सूत्र लोक in twenty-nineth and क्रममुक्ति सूत्र लोक in the thirtieth लोक. And if both are सूत्र लोक, सूत्रम् means capsule verse, they will require elaboration. So क्रममुक्ति लोक will require

elaboration and सद्योमुक्ति श्लोक also will require elaboration. Where do you find the elaboration? The eighth chapter is the elaboration of क्रममुक्ति श्लोक number thirty of the seventh chapter. And ninth chapter will be the elaboration of सद्योमुक्ति श्लोक and number twenty-nine of the seventh chapter. So twenty-ninth श्लोक is commented in the ninth chapter and thirtieth verse is commentated in the eighth chapter. That is why the crucial word of verse thirty is प्रयाण-काले. Throughout the eighth chapter अन्तकाले च मामेव रमरन्मुक्त्वा कलेवरम् ॥ गीता ८-४ ॥ is talked about. This is the interesting note seen in the चतुर्धर्षी व्याख्यानम्.

With this the thirtieth verse is also over and the seventh chapter is also over.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.